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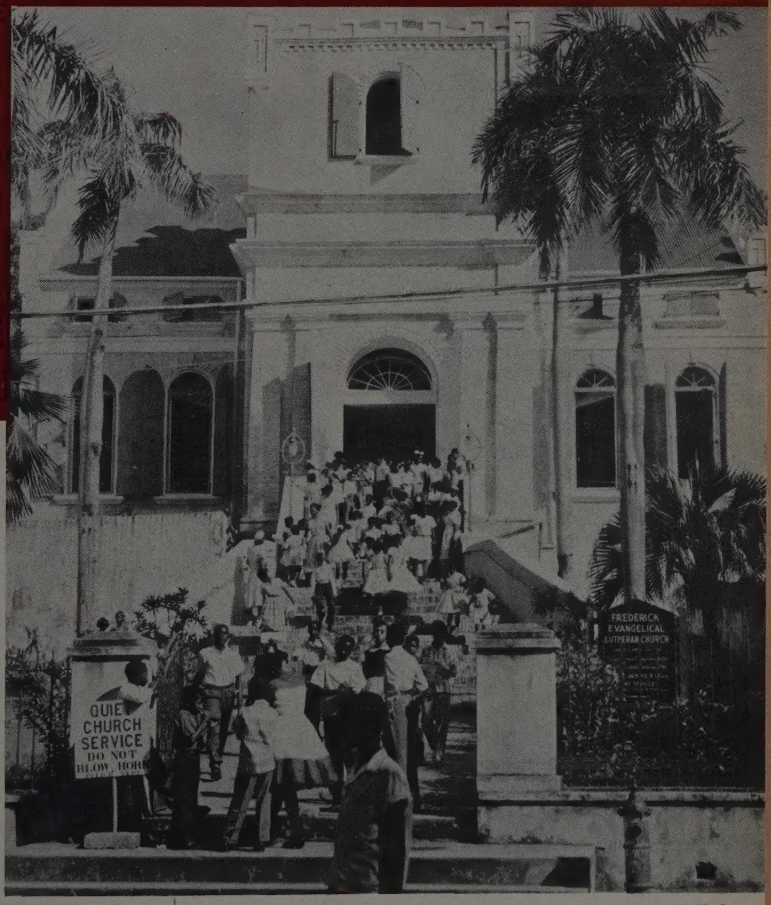

LUTHERAN CHURCH ON ST. THOMAS, VIRGIN ISLANDS

Congregation founded in 1666 was topic in U.S. Congress

Vol. 42, No. 25

MARCH 23, 1960

SPRING SNOW

THE DAFFODILS, the narcissus and the hyacinths were in full bloom when a sudden spring snowstorm hit the East. The yellow forsythias were capped by white mounds of wet snow. The lawns, which had been colored the brilliant green of early spring, were whitened.

IT DIDN'T take long for the seasons to change again. The sun melted away the snow in a few hours, and the spring colors were again in view.

It seems strange to us that the buds burst forth on schedule each year, even though the weather may capriciously turn back to winter again. You'd th that the flowers would have learned to more prudent, after all these centuries that they'd wait until there was a gu antee of warm sunshine, and t blossom.

MAYBE the flowers show more t than prudent people, who anxiously s the skies and watch the clouds, fea that conditions may change. Faith g ahead in fair weather or foul, trusting the Lord of All to make certain that venture is not in vain. "Consider the li of the field . . ." —A. P.

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Direc Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; the Rev. Ernest J. Hoh, Lit secretary; Rev. Willard D. Allbeck, Ph.D., D.D., Edmund C. Arnold, Donald T. Forsythe, L.H.D., William Keister, W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylv H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1960 by the United Lutheran Publication House. Printed in U Second Class Postage Paid at Philadelphia, Pa.

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THIS WEEK . . .

● CAPITAL PUNISHMENT doesn't frighten people away from committing crime, says John E. Hofer who studied statistical evidence in preparing a contribution to the ULC Board of Social Missions' current study on the death penalty. His figures show that murder rates are lower in "abolition states" than in those where the death penalty exists (*page 19*). For latest development in the capital punishment controversy, see Church in the News (*page 8*). Other articles on the subject will follow.

● WHAT SINS are there to be forgiven in a new-born baby, and just what does the sacrament of baptism do for us? These questions are considered by Hamma Divinity School's Willard D. Allbeck (*page 11*) who summarizes his replies in this statement: "We bring our children to God that they, who have no holiness of their own, may be enclosed within God's mercy."

● AN AMERICAN GIRL went on a study trip to Europe and stayed there. She became the wife of Pastor William Wegener (ULC) who serves St. John's Lutheran Church in London, and found herself part of a crowd from every part of the world held together by a common bond of faith (*page 14*).

● COVER PICTURE: Frederick Lutheran Church is owned by the United States government, which didn't realize it until the Board of American Missions raised the question (*see* THE LUTHERAN, *Jan. 27*). The church of the historic congregation at Charlotte Amalie on St. Thomas was crown property under the Danish rule, was conveyed to the American government with other government-owned real estate when Denmark ceded the Virgin Islands in 1917. This year Congress got busy to straighten the matter out, turn titles over to Lutheran congregations in the area.

THE CHURCH IN THE NEWS

Catholic's candidacy questioned

Most Protestant clergymen and some laymen have "strong reservations" about electing a Roman Catholic as President of the U.S., according to a survey in the March 14 issue of *Newsweek*. Strongest opposition to a Roman Catholic candidate was found in the South and Southwest, while the East appeared most friendly toward a Roman Catholic candidate.

Democratic politicians who are Protestants have sharply divided feelings, the survey reported, since they fear religious intolerance might hurt a Roman Catholic at the ballot box. Laymen, who in November "will be the plain voters," are most receptive to a Roman Catholic's running, *Newsweek* said. They "feel—or at least they say they feel—that there is no reason why a Catholic shouldn't be President, any more than a Methodist, or a Baptist, or a Lutheran."

Regional reports showed that Protestant clergymen in the East and West were "moderately against" a Roman Catholic as President, while those in the South and Southwest were "strongly against." Laymen in the South and Southwest tended to be against a Roman Catholic candidate, but in the Midlands, East and West they were listed as "o minded." Eastern politicians thoug Roman Catholic could win the office, those in other sections were "sha divided."

Religious test denied

To say that no Roman Catholic sh be President "would amount to a d of fundamental American principles would infringe liberties guaranteed by Constitution," the United Church Christ's Council for Christian Social tion declared.

The group from the 2.3 million-m ber denomination added that this posi should not prevent voters from ask questions about a candidate's charac religious beliefs or affiliations. Beca of Roman Catholic doctrine on the r tion between church and state and religious liberty, "it would be import to know the views of a Roman Cath candidate on those issues," the statem said.

The Board of Bishops of the 750,0 member Evangelical United Breth Church warned members about "politi and national loyalties raised in connect with a Roman Catholic candidate." T statement continued, "We cannot be posed to any candidate on the basis of religious adherence, but neither can support any candidate whose religious filiation requires divided political lo ties or supreme loyalty to a governm other than our own." It urged memb to "give careful consideration" to th questions before voting.

Swedish women ordained

After Sweden's parliament had tw passed a law authorizing ordination women as pastors of the State Luthe Church, the Church Assembly last y ratified it. A minority group led

ORDAINED IN SWEDEN
The Rev. Elisabeth Djurle

hop Bo Giertz had strongly opposed ination of women. They threatened to cott bishops who performed the cere- ay and even to split from the state rch.

Public reaction was unsympathetic. wspapers chided the churchmen who posed women pastors as reactionaries. hop Giertz was threatened with legal on for inciting disobedience to a ional law.

This month three women were sched- d to be ordained to the Lutheran min- y. Archbishop Gunnar Hultgren nned to officiate at one of the ordina- ns, with Bishop Ljungberg and Bishop efson conducting the others. Those to ordained were Dr. Margit Sahlin, 46, ed theologian who will continue as di- tor of St. Catherine's Foundation, a ining school for women church work- ; Miss Ingrid Persson, who will be- ne a pastor in the Diocese of Härnö- sand; and Miss Elisabeth Djurle, 28, student counselor at Uppsala University who will also serve as an assistant pastor of a Stockholm congregation.

The Lutheran church in Denmark and some German Lutheran churches have ordained women to the ministry.

Air Force charges assailed

The U.S. Air Force had published a training manual for noncommissioned reserve officers which said that pastors of some churches were card-carrying Communists and that 30 of the 95 scholars who had helped translate the Revised Standard Version of the Bible were affiliated with subversive organizations. It also called "foolish" the idea that the public has "a right to know what's going on." The manual was one of a series that had gotten the Air Force into hot water. Others dealt with methods of mixing cocktails and washing officers' dogs.

Upon sharp protests from the National Council of Churches and other church and civic groups, the Air Force withdrew the manual from circulation. Air Force Secretary Dudley C. Sharp and Defense Secretary Thomas Gates apologized for the implications in the manual's statements. They said the manual had been written by Homer Hyde, a civilian employee, and that it had not been checked by any high-ranking officer before it was issued. It was one of more than 500 Air Force pamphlets.

Conflict over the manual reached the floor of Congress early this month. Defending the charges made in it was Rep. Francis E. Walter (D.-Pa.), chairman of the House Un-American Activities Committee. He said 90 per cent of the mail received by his committee had supported the accusations. The charges were placed in the Congressional Record by Rep. Donald L. Jackson (R.-Calif.), and Rep.

Clare Hoffman (R.-Mich.), members of the committee.

Churchmen get support

The Congressional trio ran into a storm. Rep. Edith Green (R.-Ore.) made a spirited defense of the National Council of Churches in answer to her three colleagues. Rep. Melvin Price (D.-Ill.) said his Manpower Utilization Committee would investigate "everyone who was responsible for the publication of the manual." Rep. John E. Moss (D.-Calif.) said his Freedom of Information committee would do the same. Sen. Estes Kefauver (D.-Tenn.) called the manual "an irresponsible attack upon our churches."

Church groups chided the Air Force for publishing "untrue accusations." Among those acting were representatives of the American Baptist Convention, United Presbyterian Church, Union of American Hebrew Congregations, Anti-Defamation League of B'nai B'rith, United Church of Christ, Methodist Church, Protestant Episcopal Church, National Association of Evangelicals and the NCC's General Board. Dr. Edwin T. Dahlberg, NCC president, said the manual was part of a "venomous program to slander" that played into the hands of the Communists.

Unexpected support came from Cardinal Francis Spellman, Roman Catholic archbishop of New York, who said he "deeply deplored" the accusations in the manual. He had "many years of association" with Protestant military chaplains and "admired their dedicated loyalty to our country and its principles," the cardinal said. "Unfair deductions from general accusations" that reflected "on the loyalty of the general body of ministers whom they represent" were deplorable, the prelate added.

Source of charges traced

Congressional debate placed on record that the charges quoted in manual had been made by Ci Riders, a dissident Methodist group, by Billy Hargis, a fundamentalist e gelist of Tulsa, Oklahoma.

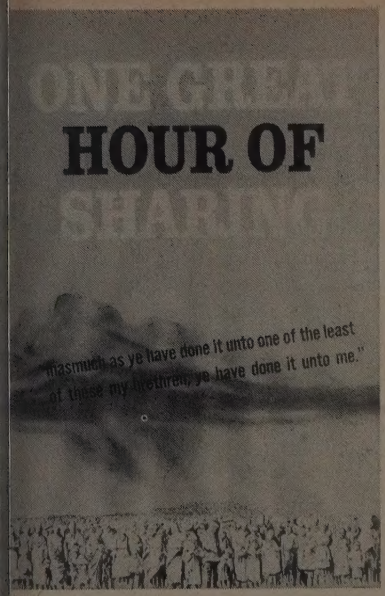
Dr. Hampton Adams, pastor of Park Avenue Christian Church in York City and a member of the N General Board, said that an instigato the charges was Dr. Carl McIntire Collingswood, N. J. After being ou by the Presbyterian Church U.S.A 1936, Dr. McIntire was instrume in establishing the Bible Presbyte Church, the American Council of C tian Churches and the Internati Council of Christian Churches, all s fundamentalist groups. The two cou have engaged in incessant attacks on National and World councils of churc

In 1956 the 88-congregation E Presbyterian Church withdrew from American Council because of Dr. Intyre's "undemocratic leadership." McIntyre group then formed the B Presbyterian Association.

Faith and Life Institute held

European Lutherans had develope new approach to the problem of appl religious teachings to everyday life. "evangelical academies" laymen and tors met to discuss their daily w Three years ago the United Luthe Church's Board of Social Missions plored the adaptation of the metho American life at a series of five pilot p ects. Among them were conferences labor leaders and for medical practit ers.

The 1958 ULC convention encoura the board to continue and expand program. In mid-March the first o series of Faith and Life Institutes



POSTER FOR 1960 RELIEF APPEAL

ıvened at the Maryland Synod's camp. ending were representatives of Balti- re congregations, who discussed the blems of the church in changing city ghborhoods.

The Rev. Rufus Cornelsen, director of board's department of social action, led the new program as a means to terpret the Christian faith to the laity" d to relate it to "vocational and public ." The Rev. Herman G. Stuempfle, associate director, added that the pro- m was "an experiment in bringing re- ous concern 'down to earth.'" He d the next institute would deal with eligion and Real Estate."

esident endorses relief drive

Work of church agencies in providing rseas relief "strengthens our nation in task of building understanding and ndship among the peoples of the world," President Eisenhower said. His statement was issued in support of the "One Great Hour of Sharing" appeal to be made in the nation's churches on March 27.

"Through the charitable work of our religious overseas relief agencies, hundreds of thousands of the destitute are fed and clothed, resettled in new homes, taught new skills, and given new opportunity for lives of promise," the President said. He expressed "high hopes" for the success of "One Great Hour" and other appeals this year.

Lutheran World Relief announced that its annual spring clothing drive would be conducted April 17-24. The Rev. Ove R. Nielsen said blankets were a special need because of continuing emergencies in cold lands like Korea. Lutheran World Action, which seeks nearly $4 million in 1960 from the eight Lutheran church bodies which are members of the National Lutheran Council, is a year-'round appeal with special emphasis in many congregations coming in May.

Earthquake victims helped

Within hours after an earthquake, tidal wave and fire destroyed the teeming Moroccan port city of Agadir, medical and relief supplies from Protestant relief agencies were on their way to survivors. Dr. R. Norris Wilson, director of Church World Service, relief arm of the National Council of Churches, said stocks of blankets stored in Italy were speeded to Morocco to aid the 45,000 left homeless by the disaster.

Relief representatives from the World Council's Geneva office set up a refugee camp at a naval base four miles south of the stricken city. A team of ten workers aided Red Cross agents in distributing food and giving medical aid to thousands of injured.

Death penalty upheld

As arguments about capital punishment swirled around the much-postponed execution of convicted rapist and slayer Caryl Chessman, state legislatures on both coasts and the Roman Catholic hierarchy of Canada upheld the death penalty.

California's state senate judiciary committee killed an appeal from Gov. Edmund Brown for new legislation that might alter Chessman's fate. Clergymen and psychiatrists appeared before the committee to call for an end to capital punishment, but district attorneys, police chiefs and other law enforcement officers urged that it be retained. After the 12-hour hearing, the committee refused to recommend abolition of the death penalty.

New York's assembly by a 70-64 vote rejected a measure that would have modified state laws on capital punishment.

In Washington, the Department of Justice reported that 49 criminals had been executed under civil law in the U.S. in 1959. Murder was the crime in 41 cases, rape in the others. Executions took place in 16 states. The total was the second-lowest in recent years. In 1958 only 48 criminals paid the death penalty.

Called "duty from God"

The Canadian Catholic Conference, an agency of the nation's Roman Catholic hierarchy, said the state has not only the right but "the duty and moral obligation from God" to inflict capital punishment.

"When a criminal gravely endangers the common good by evil-doing, the state has the right to put him to death, if necessary," the statement said. Government has the duty to "protect its citizens from harm and to take whatever means are needed to maintain the common good."

Roman Catholic teaching says, "Types of killing which are not forbidden by Fifth Commandment are capital pun ment for serious crime, waging a just and legitimate self-defense," accordin the statement. It was issued on the of a House of Commons debate on a to abolish the death penalty in Can

Religion-labor council in Canad

Seeking closer ties between churc and labor unions, delegates at a mee in Toronto this month formed a ligion-Labor Council for Canada. tending were 66 churchmen and 57 un officials.

Spokesmen said the group hoped help church leaders, union officials working men to understand one anoth aims, ideals and problems. First proj will be a series of seminars for clergyn on labor problems.

Delegates included leaders of the glican, Presbyterian and United Churc Among labor's representatives w Claude Jodoin, president of the Canad Labor Congress, and CLC vice pr dents Stanley Knowles and Willi Dodge.

Adventists are healthier

Members of the Seventh-Day Adv tist denomination are required to abst from smoking and from drinking al holic beverages. Because of this, Sloan-Kettering Institute for Cancer search has been making an extens study of patients in eight Adventist h pitals to discover the relationship betwe smoking, heart attacks and cancer. preliminary report two years ago link cigarette smoking to heart disease a lung cancer. The second report, rep senting four years in a ten-year stu program, substantiated these findings a added that cigarette smoking may hav relationship to sudden heart attacks

nfractions" that are a leading cause of ath in men above 40.

The study compares death rates of non-noking Adventist patients with those of nokers. As in other studies, the death te from lung cancer is found to be arply lower among non-smokers than nong those who use a pack or more of garettes daily. Cancers of other types e also much less frequent among Adntists. The scientists suggested that this ight be due to the fact that many Adntists are vegetarians.

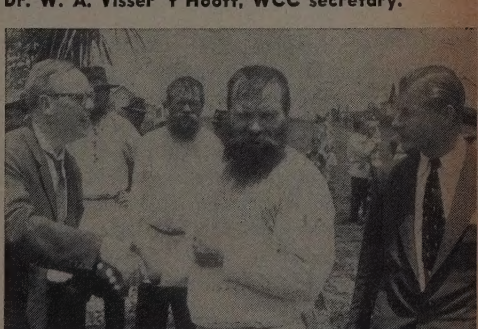
terfaith talks seen gaining

Biggest developments in American urch life during the 60's will be growth "dialogue" between Protestants and man Catholics and increased leaderip by laymen, a panel of religion edirs agreed. The panelists expressed their ews at the National Religious Publicity uncil's New York chapter. They looked rward to less emphasis on statistical cords" of church building and attendce and more on the need for individual tnessing by Christians.

George Dugan, *New York Times* reion editor, noted the "phenomenal wth of dialogue between Protestants d Catholics," which he said was more nounced in Europe than in America. orge Cornell, Associated Press religion tor, declared that the threatening ve-in of the moral and ethical fibre of iety" will produce a more serious rch for religious values. He said the mewhat superficial" religion of recent rs will be replaced by faith that will vide the "impetus and adventurous pose" which Americans are seeking. rence W. Hall, senior editor of *Read-Digest,* said many Protestant rches have become "over-clericalized" urged new emphasis on the role of "forgotten layman."

RUSSIAN REFUGEE girls now settled in Brazil carry flowers as they wait to greet World Council of Churches' leaders. Colony of "Old Believers" fled Russian revolution in 1918, originally settled in China.

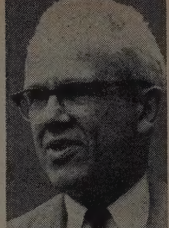
BEARDED Russians greet Rudolf Kunett of WCC staff, Dr. Eugene Carson Blake and Dr. W. A. Visser 't Hooft, WCC secretary.



OLD BELIEVERS have agricultural colony in Parana State, Brazil. Dr. Edgar Chandler (left), WCC refugee official, helped 500 settle there. Sect is branch of Orthodox Church, uses ancient liturgy in worship.

WASHINGTON

By ROBERT VAN DEUSEN



WORLD COURT

THE INTERNATIONAL Court of Justice has been one of the weakest arms of the United Nations. The nine-man bench of distinguished jurists has had only a few cases each year, and these have not involved issues of vital importance.

This virtual ignoring of the World Court is through no fault of its own. The framers of the United Nations envisioned the Court as a cornerstone in the establishing of international legal precedent. But its effectiveness was dependent on acceptance of its jurisdiction by the great powers.

In order to encourage the nations to give the World Court the necessary authority, the statute by which it came into being limited its jurisdiction to international disputes. Only nations—not individuals or groups—could come before it.

As additional protection, it was specified that only *legal* disputes were to be under the Court's jurisdiction. Political and sociological disputes would have no place on its agenda. It was to base its decisions on international law, of which a considerable body had grown up through multilateral treaties.

Self-judging reservation

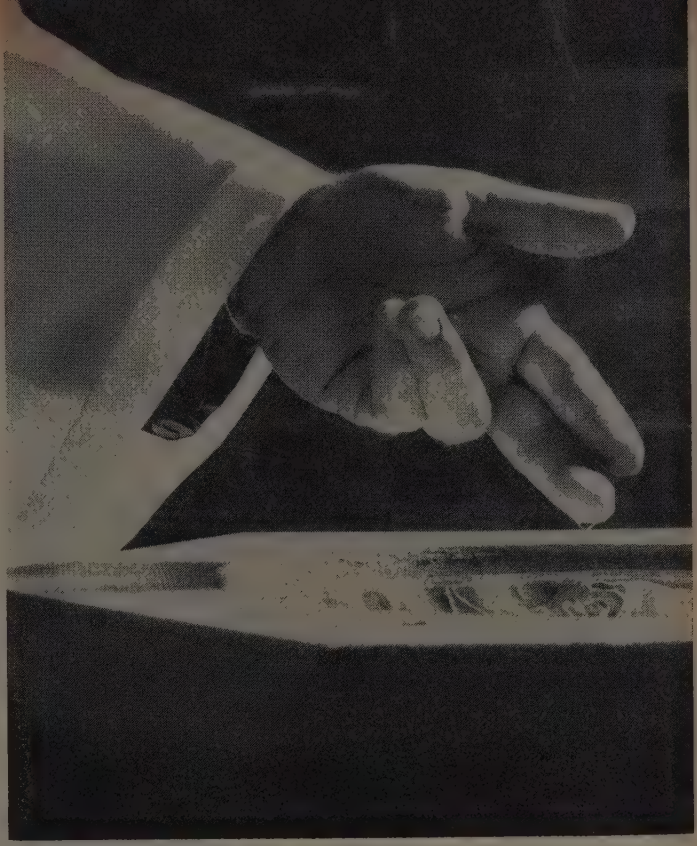
IN SPITE of all these safeguards, the United States Senate insisted on adding another. When the question of accepting the compulsory jurisdiction of the World Court came up for action in 1946, Senator Tom Connally of Texas offered amendment to the proposal. To the vision that the Court's authority w not apply to matters which are es tially within the domestic jurisdictio the U.S., he added the words: *"as de mined by the United States."*

This so-called "Connally reservati meant that the U.S., not the justices the Court, would decide whether a ticular case involving the U.S. were mestic or not. In effect, the U.S. c exercise a veto in any case in whic was the defendant by declaring the w matter domestic in nature and declin to be brought before the Court. killed the whole principle of compuls jurisdiction, in which a country ag in advance to be bound by the decisi of the Court.

The effect of this self-judging rese tion was unfortunate. Several other c tries adopted a similar proviso, and s countries did not adhere to the W Court at all. The U.S., which had p moted the idea of an International C of Justice, dealt it a death blow by clining to accept its jurisdiction with any strings attached.

PRESIDENT EISENHOWER, in his State the Union message this year, asked t this reservation be withdrawn. His p posal was supported by the American Association, which has for years b pointing out the weakening effect of Connally reservation.

Hearings have been held by the Sen Foreign Relations Committee on President's proposal. Senator Fulbri has expressed reluctance to bring it to floor unless it could command the nec sary two-thirds majority, since defeat this resolution (S. Res. 94) could ha unfortunate repercussions in our relati with other countries.



.Except a man be
orn of the water
nd of the spirit

ptism is the reception
thin the family of God

WILLARD D. ALLBECK

ch 23, 1960

A YOUNG COUPLE expecting their first baby was listening one Sunday to a service of baptism in their church. They had heard of it of course before. But now they had a special interest and so they listened attentively to the words. When the pastor came to the sentence ". . . and hath forgiven thee all thy sins" they looked at each other, first in surprise, then in shock. Could a child have sins? They shook their heads. They would have to talk to the pastor about that.

The young couple is no exception. There is a lot of confusion in our ideas about children, and human nature. There was a time when youngsters were "ma-

We bring our children to God in holy baptis
that they may be enclosed within his merc

ma's little angels." Now more often they are called "little monsters." A small boy came along the street wearing a T-shirt with the words, "I'm a little stinker." His companion's shirt read, "My grandma spoils me."

Emotional thinking on the subject is likely to range from ideas of "innocent little darlings" to visions of Dennis the Menace. Neither idea is much help when, in spite of prohibitions, the "darling daughter" has used mother's red fingernail polish to decorate the new wallpaper, or sonny-boy has played barber on the neighbor's son—much to the neighbor's dismay.

If a Christian turns to his Bible for guidance expecting a neat analysis and program he is likely to be disappointed. The New Testament, for example, is essentially a book for and about adults. It is surprising how little there is in it about children. The Ten Commandments, as typical of the Old Testament, are phrased essentially in adult terms.

So parents who want answers will turn to a book on child care and training. Here all the scientific results may be expected including the findings of psychologists who may or may not be parents (the worse for them if they are not).

Such books give helpful information about a child's growth and development —when he can begin to walk, and how many words he will say at two years. They assume that the kind of person he becomes will be entirely the result of training. They will say that sonny-boy's stubborn streak was not inherited from his father, but copied from him.

At school the teacher has been trained in modern theory of education, and pected to deal with children accor Pupils respond to proper motives said. In fact, if dealt with properly will prefer the good instead of th "There are no bad boys," the t has heard—though the little mons class seem to make the statement ful.

According to this theory, there good boys, either. The boys wh setting fire to the used paper towels wash room were neither being d tive (the towels were in the waste nor helpful to the custodian (who have had to empty the can). The just having fun. The same would b for boys collecting hub caps from mobiles.

Christian thinking on this ma likely to begin with thoughts of Whatever we are or do must be stood from God's side first, from th of our fellowmen next. As Jesus sa first commandment is to love God.

From this viewpoint it is clear t nature we have no reverence for G trust in him. He is not the center concern nor of our service.

Instead, we are self-centered. Ou needs and desires come first. F newborn infant this is a necessity is to survive. He must have mil ularly; if he doesn't get it promp cries. As he grows older his self-c continues.

Within the family or community he must take into consideration t sires of others, his self-concern tak form of wilfullness. He needs gui but refuses to take his father's h

)ssing the street. He needs outlets for abounding energy, but resists attempts channel it into acceptable ways. He uld rather drive nails into the toilet t than into the piece of lumber given n for the purpose.

WORSE THAN THIS, there is a dark tin for which the King James Version d the word "concupiscence" (Col. 3:5) l the Revised Standard Version trans-es "evil desire." It is not simply that respond readily to temptation, or that pick up bad habits without half trying —while good habits take active training. There is more to it—an inner impulse in the wrong direction; as when the student asked, "Why do I always want to do what I shouldn't?"

In this sense the Augsburg Confession uses the term "original sin" defined as being without the fear of God or faith in God, and with concupiscence. Luther's *Small Catechism,* concerning the third article of the Creed, says, "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord nor come to him."

This is the basic Gospel insight: unless God comes to us, we never become members of his family.

THE PRACTICAL PARENT asks: "Then what am I to do?"

In former years it was assumed that the only successful method of child training was applied with a paddle. A woman of small education and large family was asked how she succeeded so well with her children. She answered, "I raises 'em with a barrel stave and I raises 'em frequent."

In these days, enlightened by psychoanalysis, there is the notion that children are tender beings in whom severity produces "trauma"—injury. Therefore, lest there be damage to the subconscious, children should be unrestrained. Insecurity has become an explanation for all kinds of misconduct.

Not that children do not have disturbing fears and anxious uncertainties! Some boys, wards of the court because their parents were in jail, were placed in a foster home of Christian people who treated them well. But the basic anxiety of the boys showed itself night after night in bed-wetting.

IT IS TRUE that children need love and security. But these are related to an or-

WILLARD DOW ALLBECK, born in 898 in Millville, Pa., is a graduate f Susquehanna University and Hamma Divinity School, earned his h.D. degree from the University f Pittsburgh in 1936. He was pas-or of St. John's Church, Highland arish (Pittsburgh), from 1922 to 937, joined Hamma Divinity's aculty that year as professor of istorical theology. He is author of hree books on Lutheran history nd theology, is a member of the LC committee on church papers.

derly society which disciplines itself in the interest of justice. Disturbances of that order ("law," if you prefer that word) bring unhappy consequences. Children need that understanding, too.

It is precisely for such reasons that we bring our children to God in holy baptism: that they, who have no holiness of their own (and in a few years would show clear signs of unholiness), may be enclosed within the mercy of God—which is another way of saying "forgiveness." And also that they may grow up in the love of God, assured always that for Christ's sake they have been included within the family of God.

This new relation, effected by G when believing sponsors present child for baptism, is a dynamic one. The c who grows up within the family of G is so transformed by the power of G that he becomes an entirely different k of person than he otherwise would be

So we thank God that by baptism received us as little children. This he freely, when we had no love for him reverence of him.

We had no good deeds nor meritori virtues for which we could claim his vor. But he accepted us, as he contin to accept into his family all children sented in faith.

Success of Lutheranism in England will be determined by the degree to which it can adapt past traditions to current needs

Little UN at London's St. John

By Ellie Wegener

I didn't know there were Lutherans in England until somebody in Philadelphia told me about St. John's Lutheran Church in London, the first English language Lutheran church organized in England with assistance from the Lutheran World Federation.

Since I was going to spend several weeks there on a European study trip I decided that day to stop at St. John's, talk to the people and perhaps get a story about the church. It was a more fateful decision than I could realize at the time. It changed my life.

On a Sunday morning, three mor later and three thousand miles awa looked up at the large red brick build that houses the chapel of St. John's. friendly Estonian caretaker welcomed with a smile. In the hall, some mem of the congregation were exchan greetings. An usher gave me a bulle and I walked into the chapel.

The pastor entered and went to a s ple altar. As we all worshiped toget I forgot I was in England. This was Sunday morning back home. Yet, it different.

We prayed aloud, "Our Father." woman next to me prayed softly, "V

LUTHERAN CHURCH HOUSE IN LONDON
Home for people from five continents

ser." It was a Communion Sunday. small groups, we knelt before the altar European, Indian, Chinese, American, ican—all part of one church.

After the service, I was invited to stay tea and was drawn into a warm, ndly circle. The German organist e me a chance to practice my recently rned German. A Chinese couple in- duced me to their two young sons. ourist from my home state, New Jer- , compared notes about traveling in rope. A young man from British iana suggested that I visit his country ore returning home. Pastor Vernon zier, from South Carolina, then the F senior representative in Great tain, introduced me to his family.

The same day, I interviewed the pas- William E. Wegener, from Buffalo, w York, a member of the South Caro- lina Synod. He had been installed at St. John's in September 1957.

"LUTHERANS established their first church in England in 1669," he said. It was a German Church for German, Scandinavian, and Baltic seamen in London. Soon, other Lutheran churches sprang up, mostly German and Scandinavian.

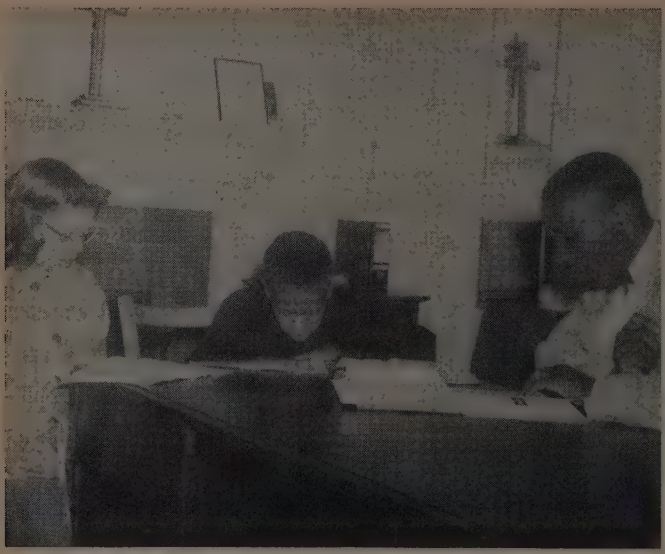
After World War II, the number of Lutherans increased greatly. Estonian, Latvian, Lithuanian, Polish, and more recently, Hungarian refugees came to England to begin new lives in a free country.

LWF and the Lutheran Church—Missouri Synod helped them organize Lutheran churches with services in their own languages. Seven of these language groups (including St. John's) belong to the Lutheran Council of Great Britain, comparable to the National Lutheran Council. The representatives meet monthly, and co-operate in matters of common concern.

There are now 30,000 Lutherans in Great Britain served by more than sixty pastors. Estimates of the number of people with Lutheran background are as high as 250,000.

The largest number of Lutheran churches is German. One of these, Pastor Wegener informed me, was responsible for the formation of St. John's. Many bi-lingual Lutherans attended St. Mary's German Lutheran Church in London. In 1951, St. Mary's appealed to LWF for aid to minister in English. This was granted, and a small nucleus of English-speaking Lutherans developed into St. John's Lutheran Church.

ALTHOUGH I PLANNED to return to America after spending a year in Europe, my interview with Pastor Wegener had unforeseen results. I became a member



STUDY PERIOD DURING SUNDAY SCHOOL CLASS
No racial barriers among believers

of St. John's, and in September 1958, I became Mrs. Wegener.

In my new role, I learned that a pastor's home is always open to the congregation. People drop in to talk over a personal problem, to discuss church matters, or just for a visit.

Julius Darula drops in for all of these reasons. He left his home in Hungary 13 years before the Revolution of 1956. At that time, most outsiders were unaware of the persecution in his country. But Julius had been right in the thick of many skirmishes with the Communists. Finally, he left Hungary. He knows he cannot return. "Maybe I should have stuck it out," he remarks occasionally, "but I guess I'll never know."

He had new struggles in England: refugee camps, coal mines, odd jobs. But Julius has a good trade as cabinet-maker, carpenter, and painter. Several years ago, he built the pulpit for St. John's. I long ago, he supervised the renovat of part of Hothorpe Hall, the Luthe Conference Center in the Midlar Churches in and around London sh other evidence of his work.

Like many others, Julius has found home at St. John's. "Sometimes I sp the whole day in church," he grins. knows he is welcome, and he has frie there. He also has a big responsibil he is a member of the church cour

AT PRESENT, about 30,000 a American civilians and 100,000 U servicemen live in Great Britain. Some these Americans are members of John's.

On a business trip in London seve years ago, Jim Bryson discovered John's. Soon afterward, his firm tra ferred him to London. Jim, his w

olyn, and their three children moved of their home in a Pittsburgh suburb, said goodbye to their friends at Beth- m Lutheran Church, Glenshaw.

oday, you'll find at least one of the sons in every activity at St. John's! y all attend Sunday school classes. is on the church council. Daughter ol Sue is in confirmation class. Caro- participates in the meetings of the rnational women's group.

Without St. John's, we'd probably be nesick," says Carolyn. "It reminds us ur church back home—the same new hymnal and the same familiar liturgy. we never had a chance to meet so ny Lutherans from so many countries ne time."

PEOPLE FROM 15 nationalities are on membership roll of St. John's. The tors' book in the hall has signatures addresses from all over the world. s not unusual to have people from all continents at the same service. Some these Lutherans understand for the t time how much they have in com- n because of their common faith.

This understanding penetrates every ivity at St. John's. Directly after ves- s every Sunday evening, the interna- nal Luther League meets. On the aver- , these young people are a little older n American Luther League members. ey remind me of the years I lived at ernational House in New York City. ere, the desire for graduate study ngs people together from all over the rld. Here, it is the desire for Christian owship.

Two of the Luther Leaguers belong to Estonian Lutheran Church. Ann nniko and Anne Rausberg were born England, although their parents came m Estonia. The girls are close friends, since they are seldom seen apart, everyone refers to them as "the two Anns." They speak better English than Estonian, and enjoy participating in St. John's Luther League programs.

Both girls are good leaders. Meetings include devotional, educational, and social programs. Topics range from "Music and Art in India" to "My England" to "An American in Korea." At least one Bible study is given each month by one of the young people or a guest pastor.

SOME OF THE PEOPLE you meet at St. John's belong to other faiths. Garth Webster is a young Anglican. After serving in the Royal Marines, he began to work in a London travel agency. Garth drifted into St. John's during Lent one year and came back again and again. Last December he won election as president of the Luther League although he is still an Anglican.

K. H. Seto, a Buddhist from Malaya, came to London to study engineering. He became engaged to a German Lutheran girl, Fenna de Buhr. She, like thousands of other young German girls, is an "au pair" girl living in and working for an English family, to learn the lan-

FELLOWSHIP HOURS AFTER SERVICE
East meets West over cup of tea

guage and customs of England. Seto went to St. Mary's German Lutheran Church with her. Since he spoke no German, the pastor referred him to St. John's.

He started coming to the services but didn't understand the liturgy. His own religion did not satisfy him. He asked my husband for instruction in the Lutheran faith. Through study and discussion, he began to understand . . . and to believe. Now Seto is a member of St. John's and a loyal church-goer. He and Fenna will get married this spring.

ESTELLE JOHNSON left North Dakota 13 years ago to study voice in London. She met Derek Spottiswoode, then a law student at Cambridge, and married him.

Although she has three young sons now, she still studies voice, won praise at a recent recital. The five Spottiswoodes regularly occupy a front pew at St. John's services, and Estelle leads the congregation in hymns and liturgy.

Permanent residents like the Spottiswoodes, Julius, and the two Anns are the core of a lasting English Lutheran church. What St. John's has started in London, other English-speaking congregations are doing in other parts of England. Lutherans of different nations, customs, and languages are coming together to worship in English.

"Lutheranism is still pioneering in England," says Pastor William B. Schaeffer, our present LWF senior representative in Great Britain. "Lutherans in this country can learn from the history of Lutherans in the United States. Thousands American Lutherans drifted away fro church that was tied to a foreign ton

"The future of Lutherans in G Britain depends upon the manner which the preaching of the Word and development of congregational life t the lives of the children and grand dren of immigrants. Promising be nings have been made in London and Midlands. This pattern must be expan in the years ahead."

PASTOR WEGENER BAPTIZES CONVER
K. H. Seto became a Lutheran

✠

English Lutheran literature was available in England in the 16th century. A translation of Luther's Twenty-third Psalm appeared in 1537, a translation of his treatise on the Liberty of a Christian Man in 1544.

The Frame of Reference Is the Love of God

JOHN E. HOFER, JR.

I AM 23, and my outlook on life has en shaped to a large degree by the urch and its teachings. My father is a stor and I'm vice president of the Lu- r League of America in which I've en active for the past decade.

This spring I'll be graduating from the iversity of Cincinnati with a major in ciology. Hamma Divinity School will me next. When the Board of Social ssions asked me to investigate the minological aspects of capital punish- nt in preparation for a current study ject of the Department of Social Ac- n, I went to work armed with the tools pplied by my studies.

But in drawing some conclusions from investigation I am led by my Chris- n commitment. In the Luther League 've tried to help young people establish rame of reference within which Chris- ns can operate to alleviate social ten- n. The frame of reference is the love God. I cannot do without that frame reference now.

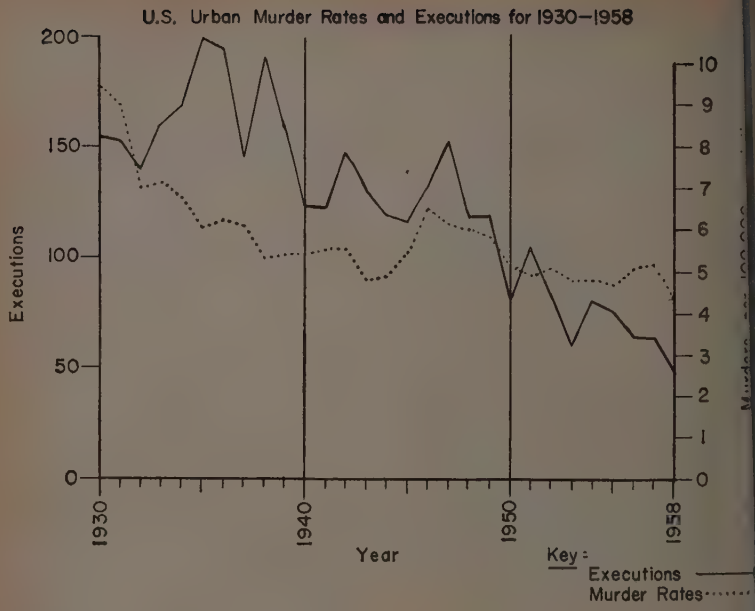
The suggestions for social reforms con- ned in this article are my own. They press what I believe, not what the Lu- r League of America stands for. But I n't think I'm wrong in assuming that a great many of our young church people share my views.

CAPITAL PUNISHMENT is a widely debated topic throughout the world. Just now, with the Caryl Chessman case having acquired international prominence, people are stirred into discussing whether it is morally right to put anyone to death, regardless of how guilty he may be or whether the death penalty as such is an effective means of meting out punishment.

An even more basic question is whether capital punishment serves as a major deterrent against crime — murder, to be more exact. Of the total number of executions conducted in the United States during the years for which national statistics are available (1930-1958), persons executed for murder represented 86.7 per cent of all those executed.

Two annual sources of information are available for investigating the facts related to the control of murder. One is the *Uniform Crime Reports for the United States* published by the U.S. Department of Justice, the other is the *National Prisoner Statistics* published by the Federal Bureau of Prisons.

Data from these sources show a trend toward reduction in the number of executions and toward a lowering of the urban



murder rate (I'm disregarding rural murder rates because the accuracy of statistics bearing on them is questionable). By confronting the graph of the urban murder rates with that of the number of executions, it becomes apparent that there is no direct relationship between them.

AN ACCURATE ESTIMATE of the combined number of urban and rural murders committed during 1958 in the U.S. as reported by these sources, is 8,182. During the same year 48 people were executed. Thus the number of executions for 1958 amounts to only one-half of one per cent of the total number of murders committed.

The median age of prisoners executed in 1958 was 28.5 years. A disproportionate part of those executed were Negroes. There's evidence that convicted persons with financial resources stan fair chance to "beat the rap" while poor, the young, and members of nority groups remain caught.

If it could be demonstrated that c tal punishment really served as an ef tive deterrent to crime, there might b case for it. There is no direct way measuring how many murders may h been prevented through capital pun ment but several facts throw doubt u its deterrent effect.

THE BRITISH Royal Commission Capital Punishment carried on stud from 1949-1953. It reported this "g eral conclusion": "There is no clear e dence in any of the figures we have amined that the abolition of capital pu ishment has led to an increase in homicide rate, or that its reintroducti has led to a fall."

Surely, if there were a deterrent effect ferent in capital punishment, there ght to be an increase in the murder e in areas that have abolished it, and ubsequent decrease in the murder rate on reintroduction of capital punishnt in those same areas. Studies show t this is not the case.

In the United States (during 1958) seven states without capital punishnt (Delaware, Maine, Michigan, Minsota, North Dakota, Rhode Island, and sconsin) had a murder rate of 2.0 per 0,000 population, while the 41 states h capital punishment had a murder e of 5.0 per 100,000 population. The states in which executions actually curred had a murder rate of 6.0 per 0,000 population.

Evidence of the past decade does not ow that states with capital punishment ve lower murder rates than neighboring states without capital punishment. This can be seen in the preceding chart which uses the median rate of the decade as indicating the most characteristic rate for each state during that period.

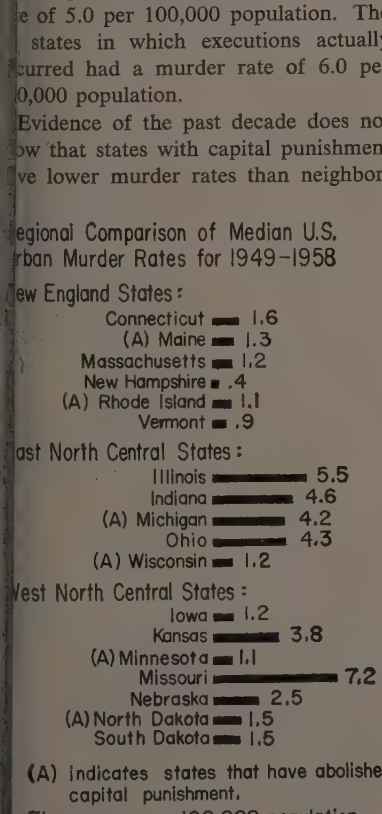
The reason why the South Atlantic states were not included in the above comparison is that Delaware did not abolish capital punishment until 1958. It might also be noted that Alaska and Hawaii are abolition states.

The death penalty can hardly be expected to stop the murder of passion, committed under emotional stress. And the person committing a premeditated murder will be equally acting under a compelling drive or will reason things out to convince himself that even if he does get caught, the chances for ending his life in the electric chair or gas chamber are slight.

ANOTHER QUESTION must be discussed in relation to the justification of capital punishment, and that is the fact that no human judgment is infallible. There is no guaranty against innocents being convicted.

According to Sociologist Frank E. Hartung, judges and juries sentencing 759 persons for first-degree murder in Michigan between 1942 and 1951, erred in 10.9 per cent of all cases. The sentence for first-degree murder in Michigan is life imprisonment. Had Michigan had capital punishment, some of these mistakes could not have been corrected.

What, then, is the alternative? The best, I believe, is found in the area of treatment aiming at preventing, or removing, the causes of murder without inflicting deliberate pain upon the potential offender. This would certainly be more in line with the teachings of Jesus who, according to the Gospel of John (8:7), told the scribes and Pharisees who



JOHN E. HOFER, JR., 23, was born in Ashland, Ohio. His father is pastor of Norwood English Lutheran Church in Cincinnati. John was president of the Ohio Synod Luther League before being elected vice president of the Luther League of America last year. He's chairman of the LLA publication committee and a member of the League's committee on social action.

wanted to execute a woman according to the legal code of the Old Testament that "he that is without sin among you let him first cast a stone at her."

OUR KNOWLEDGE of the causes of mu der is limited, and the causes may many. It is certain that the more know about them the better shall we able to devise preventive treatments.

We certainly cannot expect to lea much if we eliminate what study mater we have by executing our prime sampl They would at least provide us with opportunity to investigate the compl causes of their action.

Treatment does not mean to excu the criminal. Offenders should be turn over to a specially trained board of e perts who would determine on an in vidual basis what treatment is necessa before they can be returned to life society. Their decision would form t basis for treatment to be prescribed the courts.

Treatment should be given in isolati from society. Those who do not respo should remain in isolation although might constantly try to devise new for of treatment.

IF WE WANT to get rid of murder must adopt the same scientific attitu that governs our action in the control physical disease. We don't punish si people, even if they happen to commu cate a deadly disease to some perfec innocent person. By the same token doesn't make sense to punish people w are socially sick to the point of comm ting murder. The sooner we act to c rect the situation the better.

TRUE CHRISTIAN LIVING consists in the tautness or tension between inner peace and divine discontent. If we are Christians we have no right to say: "God's in His heaven, all's right with the world." All is not right with the world, even though God's in His heaven—and that is what brings the tension.

—BRYAN GREEN in *Christians Alive* (Scribner's)

CALORIES or CARE?

Y EUGENIA HILBRINK

IT ALL STARTED when our beaming rcle hostesses walked in our meeting om with trays of pecan pie a la mode. "Oooh! Look, girls!" shouted Mrs. lemming.

"My, doesn't that look heavenly?" eamed Mrs. Gordon as the hostesses rved each of the ladies of St. Luke's hurch.

Mrs. Albert appeared reluctant as the stess reached her. "It does look de-cious," she said, "but I'd rather pass by this time. I've been trying hard count calories."

"Don't be a party pooper," Gertrude lemming boomed across the church unge. "You don't need to worry about lories. You've a long way to go be-re you look like me. Food is one pleas-e in life I've no intention of denying yself. I always say life is too short to iss its joys."

"Your life may get a lot shorter by sregarding the calorie count," Alice lber, our pastor's wife, said. "As for e, I'll take half a slice. That's about e most I can manage this late in the y."

THE EVENING promised to become one the most successful of our monthly eetings. A bright and smooth business ssion had been followed by Betty Gor-n's excellent topic from the mission udy material on the Middle East—and w this monumental cake.

With the momentary tension be-ween calorie counters and non-counters noothed over, the women relaxed in eir normal bantering fellowship.

"Are you following any particular diet?" Mrs. Wade asked Cora Albert.

"Yes, I clipped a diet formula out of the newspaper last week and so far I have been following it faithfully. It's easy to manage along with regular family menus."

"I must have missed that one," Betty Gordon said, "but I've been tempted by that article in *Beauty* that tells how to lose fifteen pounds in six weeks so that you can get into the new spring fashions. I keep saying 'tomorrow' but 'tomorrow' never comes. I'll probably still be saying 'tomorrow' next Christmas."

"The medical evidence reported in *See* magazine scared me into it," Cora explained. "I saw those horrible pictures of internal organs smothered by fat. The pictures made me look at the graphs. Normally I wouldn't have studied them. But the way they pointed up how lean people can expect to live longer and work better than people with excess weight . . . well, I decided then and there to go on a diet."

"Practically every magazine I pick up has a diet formula," Gertrude Flemming said. "It has become a craze like vitamins used to be. About the only place where dieting isn't mentioned is in church, And I'm grateful for it."

"YOU KNOW, GERTRUDE, that's what bothers me," Alice Palmer said slowly. "The secular world talks about dieting in all possible ways—in terms of health, fashion, romance. The church remains silent. But the church should not close its eyes to what amounts to a real, widely discussed problem. Dieting is such a problem, and it has moral aspects that

we as a church people cannot afford to ignore."

"Well, what could the church say about it?" I asked.

"Let's take me," Alice said. "I've always had a problem with food. I'm a compulsive eater. When I get worried I eat to relieve the tension. I talked about it with Henry some time ago. He reminded me that St. Paul, in his first letter to the Corinthians, refers to the body as a 'temple of the Holy Ghost . . . which ye have of God' and that to stuff this body with food beyond all reasonable need was certainly not in line with the Apostle's plea to 'glorify God in your body and in your spirit' but rather a desecration of the 'temple.'

"There's also another aspect to be considered. Food is the stuff of life, a gift from God. It shouldn't be misused, even if in this age of the supermarket and the 300-pound home freezer it's hard to remember that food should not be taken for granted. People not living in this land of plenty know that a lot better than we do. The Arab poet Kahlil Gibran wrote ". . . and when you crush an apple with your teeth, say to it in your heart, your seeds shall live in my body and the buds of your tomorrow shall blossom in my heart."

"THAT'S BEAUTIFUL POETRY," Betty Gordon said.

"It's more than poetry," I added. "Look at this cake—and then at the display we had in the narthex last week when we collected food to be sent to an Arab refugee in the Middle East. Wh did we get together? About 20 poun of flour, a few pounds of dried bean rice, sugar, dates and a bit of margari and vegetable oil. We couldn't do mu with that ourselves in the way of cooki a balanced meal."

"All right," Gertrude sighed with o more languid look at the cake, "what you propose to do about it?"

"For once we could ask God to gi us strength in fighting temptation," Ali said. "And let me confess, I need a l of strength when I look at this cak Wonder diets and reducing pills may part of an answer, but basically the on definitive answer to our problems in li comes from God. And, just to give ou selves a bit of a helping hand, we mig avoid putting us on the spot by havi to turn down something one of us h spent a lot of time preparing."

AND THAT'S HOW the women of S Luke's got rolling on a new project. I stead of serving triple-decker cakes a mode they're now serving simple refres ments that don't threaten to throw a se sible woman's calorie count overboa and they use the difference between wh they would have spent before and wh they're spending now to send CAR packages of food or a special contrib tion to Lutheran World Relief.

All of which pleases everyone in t group. Even Gertrude Flemming wh now pretty much sold on the idea th the church does have something to s about calories.

IF THE CHURCH does no more than scold or threaten people for their moral failures, it will only intensify man's sense of guilt. But if it proclaims and exemplifies the grace and forgiveness of God, it will show how guilt can be overcome, not merely explained away.

—HOWARD CLARK KEE in *The Renewal of Hope* (Association Press)

SOME THOUGHTS ON PRAYER

THE MEETING WAS CALLED to order, and the presiding officer called on the clergyman to lead in prayer. It would have been routine, except that the minister refused to make it so. He prayed: "I want to thank you, God, for stopping me at the door this morning so that I could chat with the milkman and notice the shadows that played on the lawn . . ." The people listened and wondered. Some may have thought of the citation that went with the Pulitzer Prize awarded a reporter who had written about life in his small Vermont community. The citation read: "He made the ordinary to be universal and the provincial to have the meaning of the world." Some prayers do just that.

TOO MUCH OF LIFE attempts to turn religious experience into predictable routine. The late Senate Chaplain Peter Marshall escaped routine. He once opened a Senate session with these words: "Lord, when we get sick of ourselves, ashamed of littleness, selfishness, and the petty things that irritate us, let it be the beginning of spiritual health, making us willing to have thee create in us clean hearts and renew right spirits within us." The people who heard him never forgot his prayers.

OR THERE IS the prayer of St. Francis: "Lord, make me an instrument of your peace. Where there is hatred, let there be love; where there is injury, pardon; where there is despair, hope; where there is darkness, light; where there is sadness, joy."

THIS IS THE MEANING of prayer. It is the conversation of a believing heart with God. It is not the reaching up to pull down the awesome wisdom of God to a personal problem, like the tug of a petulant child upon the hem of a mother's dress. It is not a despairing moan in the dark. Nor is it the cry of a sailor when the waves were high and everything else looked bad and he shouted, "Lord, it's been 25 years since I've bothered you and if you get me out of this mess I promise you it will be another 25 years before I bother you again."

GEORGE BUTTRICK, in a wondrous classic of prayer, wrote: "Prayer transcends our bickering dogmatism even more than the science of the future must transcend its sterile cult of law. In prayer, the flinging of our life on God in faith is the overcoming of our deep nostalgia."

A CERTAIN PASTOR who lives where simple faith is shadowed by dark persecution, was asked to tell the secret of his calm endurance: "When the house is dark," he answered, "I do not try to sweep away the darkness with a broom. I light a candle." Prayer is more than a lighted candle. It is the contagion of health, the pulse of life. —RALPH W. LOEW

FIVE MAKE A FAMILY

New Model

"I THINK Miss Taylor's lonely," Karen insisted. Miss Taylor is a librarian at the public library and a new member of our church.

Pete scoffed. "You're crazy. She has a gang on the string. I saw her at the Can-Can Club with the new doctor at the clinic. He's not married . . . yet."

"And what were you doing at the Can-Can Club?" I teased.

"I was just walking by. You'd think I'd gone inside to the bar!" In defending himself, Pete forgot Miss Taylor and her friends. He grabbed his school books and clumped from the room, muttering, "Mothers . . . always . . . always putting a guy in the wrong . . ."

KAREN LAUGHED and settled into a corner of the sofa. "Good riddance," she said. "He doesn't know anything about women.

"Besides, I know Miss Taylor isn't lonely for men. She's so glamorous." Karen sighed and sank further into her corner.

Karen has a crush, I figured. When do girls grow past that age when they must have an ideal, some older woman to admire? No. I don't mean that. Let's hope none of us, man or woman, ever grows beyond that age. But crushes are so devastating on a girl's family. No one else is as important as the ideal.

KAREN'S CRUSHES have usually been on teachers. First, her kindergarten teacher, Miss Violette. Seems a thousand years ago. Then the fifth-grade teacher, Miss Davison, who shamed Karen into walking with her feet parallel instead of toei out like a silly pigeon. We'd tried f years to correct her walk. Miss Davis did it in a sentence.

Karen likes the boys and the boys li her. But she's balanced enough so bo do not occupy her mind complete There's room for admiration of wom too. We're happy that her admirati has been for such fine women. A g can learn a lot from women like Mi Davison and Miss Taylor.

MISS TAYLOR *is* a fine woman. D and I became acquainted with her wh she started to come to church. This wi ter she joined our church. What we' seen of her and what we know of her all good. She's good looking, friendl well-mannered.

"I didn't mean that she was lonely f friends," Karen still spoke dreamily, "b for family. You know . . ." Karen wav her hand vaguely around the rather u tidy living-room, where there was plen of evidence of family living.

"She's surfeited with the company her peers and longs for a mixed mēnage I asked.

"You translate so well!" Kar laughed.

"How come Miss Taylor is in yo thoughts this afternoon?" I asked.

"I had to go to the library after schoo I needed a special story for the nurse school.

"I found a good story. The grou teacher for the four-year-olds is lettin me do a story this week.

"I talked with Miss Taylor at the library. She helped me find the book I needed. She has such a low, rich voice." Karen's voice sank an octave, and I knew we were in for a couple weeks of the Karen-Taylor role.

"Why do you think Miss Taylor is lonely?" I asked.

"Oh, little things. She said she'd seen me in the choir, and how nice it must be to have your family waiting to drive you home after church. And she asked if single people could come to the family nights at church. And she . . ."

"Goodness, Karen! You mean no one's invited her? I must remind Doris Detrand. She and Bill are on the host committee. Maybe we assumed Miss Taylor wasn't interested in such affairs?"

"She works one night a week and I suppose she goes out a lot. But she said last week—when I looked up that cookbook you wanted—that she disliked cooking and ate dinner at a restaurant, then went to her apartment."

"I'm glad to hear she has an apartment," I said. "I always hate to think of people going back to lonely, drab rooms after work."

"She has a bee-oot-iful apartment," Karen said.

"You've seen it?"

"No—but one of the girls at school told me. Her mother knows Miss Taylor." Karen jumped up, ran to the hall mirror, and pushed her hair around her head. "Miss Taylor says she admires me for working with the children at Sunday school and at the day nursery . . . Oh nuts!"

"What's the matter?"

"Nothing." She turned away from the mirror with a dissatisfied wail. "Miss Taylor's hair is so . . ." She picked up her books from the bottom step. "Need me at the moment, Mother? Have to tackle European history. Pop test tomorrow."

How can it be a pop test if the students know about it, I wondered. "No, run along. Sue's stopping at the grocery on her way from school. She can set the table. I'll leave the salad for you?"

"O.K. Be down at five-thirty." Karen stood poised midway on the stairs and looked over the entrance hall and the living-room. "Honest! Aren't we ever going to get any new furniture? This place is tacky!"

I WASN'T HURT. That's the usual teenage comment. Begins when girls are old enough to look at the pictures in interior decorating magazines. Most of the time Karen likes our comfortable, roomy house. I knew this afternoon she was looking at it through Miss Taylor's eyes, and it didn't measure up. From what I know of Miss Taylor, I suspect that this is just the kind of a house she'd like.

Maybe I'll ask her for dinner some day and surprise Karen. No. Never spring that kind of a surprise on a daughter. Tell her in advance, so she can rearrange the furniture and polish the family's table etiquette.

After dinner that evening, Dan watched Karen when she and Pete and Sue left the table.

"Who's she supposed to be tonight?" Dan asked. "I can't keep her roles straight."

"You mean that hair-do?"

He nodded. "Makes her look ten years older."

"It's a new style," I giggled. "It's called the Taylor-Toss."

"It tossed, all right. Say—speaking of Taylor-Toss, let's have Miss Taylor, that new church member, for supper. How about it, Connie? Some Sunday evening when we're having friends in . . ."

WORSHIP NOTEBOOK

SENSATIONS IN CHURCH

DURING LENT by word and music our attention is directed to the awful events which culminate in the cross. Much of the imagery of worship is symbolical, but some times the symbolism gets to be too much. That's probably the reason why some people react strenuously to the hymn, "There is a fountain filled with blood."

In a Baptist church in Tennessee recently, the preacher had some men build a wooden cross about five feet high in the front of his church. At the service he preached on the text "And sitting down they watched him there" (Matthew 27:36); the sermon title: "Watching Christ Die."

After the sermon some men brought in a new-born lamb, wired it to the cross, and when the lights were turned down one of the men slit the lamb's throat. Later about 40 people came forward "to rededicate themselves and to confess Christ."

REACTION wasn't long in coming. The congregation thought it was a wonderful experience, but others threatened to call the Society for the Prevention of Cruelty to Animals and some wanted to attack the preacher. He was ready with his reply: "The little lamb served a better purpose by dying on that cross than by being shipped to the slaughterhouse and made into lamb chops. . . .

"If some of the people who are so zealous to avenge that lamb are concerned over their own lives, and sin, and soul, and the Bible truth that you saw at Temple Baptist Church of how Christ died, we could have a great revival in this city. . . . We shall have another special service Sunday night, Feb. 28, at 7:30. Don't miss it."

There's been no follow-up in the newspaper of the Feb. 28 "special service," but it doesn't take too much imagination to come up with some possibilities. If the good brother is looking for ideas here are a few: A mock wedding with the entire congregation drinking wine which was "miraculously" produced from several gallon jugs of water left prominently untouched in front of the pulpit.

The next parish dinner could re-enact Balshazzar's feast, and "Daniel" could wow the audience with his interpretation of the "handwriting" which suddenly appears on the wall. If a talking snake could be found, the scene in the Garden of Eden complete with the tree and the proverbial apple would no doubt turn many hearts; or how about a repeat performance of Aaron's rod turning into a snake?

The possibilities are unlimited. Given enough imagination, a few props, an eager audience and—of course—lots of publicity, and there would be no end of "special services." Why bother to view the latest biblical extravaganzas in majestic "living color" at the local theater. The shows at the church could be much better.

WE SAY that sensationalism isn't compatible with Christianity. Jesus didn't have to resort to tricks to get the crowds. Moreover it has always seemed incongruous that the churches should try to get its biggest crowds at the time of the year when he began to lose his.

Lent is the time of the lonely Christ. The circus atmosphere was there on Palm Sunday. It was also there on Good Friday, but with a bitterness and hatred. Like the crowds who filled the Roman arenas to watch the Christians being thrown to the lions, the mobs on the first Good Friday were hungry for blood.

We may be a bit more civilized today (although that can be debated) but most people enjoy the sensational. It seems to me that if the church has to resort to gimmicks to attract people it has to admit that the message entrusted to it is no longer the pearl of great price. If men won't hear the Word with its compelling note of repentance and amendment of life, with its promise of hope and salvation, then all of the gimmicks and "special effects" won't really bring God's kingdom on earth.

THE BUSINESS of the church is first one of proclamation. We don't have any "free offers" or "spectaculars" or "extravaganzas" to entice people. We have only God's word, but this is the most potent force ever let loose in the world. It must be brought *on its own merit* with force to all men. All of the special effects, whether of lighting, mood-making music or furnishings are as nothing to the power of God, and men must hear the voice which proclaims it.

Once admitted into the fellowship of believers, man must be sustained in that fellowship. That's why we have what we call "worship." Hearing the Word, receiving the sacrament, are our spiritual food. By them our life in God is sustained and nurtured.

This is no reason to make of our worship a thing dull and drab, or—for that matter—is it reason to embroider it with frills and decoration. Ultimately the order of the church, arrived at by mutual consent, and our taste determine the form that worship takes.

But this is not some flighty excursion into fanciful demonstrations. There has to be a solid constancy in our forms of worship. Against the vacillating enticements of the world about us, the structure of our worship maintains a steadfast surety. A timelessness or permanence helps us to feel that we are a part of the unending parade of men, women, and children, who ever since the days of Christ have sung his praises and found comfort through his promise in the worship of the church.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Violent reversal

QUESTION: We've been married more than fifteen years. For most of that time we had a fine harmonious life. I loved Irvin dearly and regarded him as an unusually fine man. I was willing to do practically anything for him. He was always helpful in handling the children. Then God took our older son home. That changed everything.

I had heard stories of people turning against loved ones, but never thought it would happen to me. My husband is active in the church, but he now tells me he hates me and wants a divorce. I have suggested that he go away for a short time and see whether that would not help him to see things in a different way, but he declines.

I have tried hard to make things satisfactory, but Irv says I don't try, that I am a complete failure since Lloyd's death. He has told me and others that when the boy died something happened to him—he became very determined to do as he pleases.

It seems to me that he is sick—but only toward me. I am grateful to God for strength to endure thus far, but I am at my wit's end.

REPLY: Your problem is complicated, and even though you have wished to present the total situation, it is doubtful whether you have been able to do so. There must be some additional factors to which you have not referred, of which you may not be aware. To deal with such a complex difficulty by correspondence or the printed page is impossible. You need face-to-face assistance.

1) Both of you may have physical ills of which you are not aware. Have your physician give both of you a complete check-up.

2) Furthermore, both of you should consult a qualified Christian counselor —separately, and co-operate with him fully in order to work out your problem.

3) Each of you should honestly search self and thus help your counselor. There must be other items which are contributing largely to your troubles, and until they are discovered and dealt with you can't expect to achieve domestic harmony.

4) Both of you should consider anew that in line with your faith you are pledged to Christian living. Continue your prayers. Try to keep affection alive and express it. Recrimination does not pay off. Do everything possible to create a pleasant home atmosphere, despite all to the contrary.

Invite friends to your home. Pla doings in which the whole family ma have some part. Often enough the pe son who feels deeply wronged mu take the initiative in bringing about be ter conditions. These matters are im portant even while seeking help from counselor. He cannot bring about change himself—he can only help yo understand your trouble and offe some suggestions. Both of you wi have to work on the task.

Irresponsible

QUESTION: I married Cy when I wa 18 and he was 22. My parents were s unreasonable and unfair that I was anx ious to escape from home. I was sure lif with Cy would be ideal. How disap pointed I've been. My husband is stingy He refuses money for the things I nee I never have any good times. Cy want to save every nickel he gets, unless he' going out with his old gang. He threaten to leave me. Marriage has brought onl new worries.

REPLY: You were not ready fo marriage, and your attitudes even no seem quite immature. Escape from a unhappy home at 18 is a poor motiv for marriage, and for most people 1 is too early. In the words of Dr Evelyn Duval, "Marriage is for matur people, not for children." In 47 pe cent of marriages in 1959, brides wer under 19. Is it any wonder that suc a large number of marriages are endin in divorce?

Both of you need a counselor. Rec ognize that marriage calls for har work, careful thinking, great forbear ance, among other things, as long a life lasts. Without a Christian outlook you can accomplish little, but with i you can gradually improve your situa tion greatly.

BOOKS

THE BIBLE IS BEAUTIFUL

The Bible Read as Literature. An Anthology. Compiled and Edited by Mary Esson Reid. Howard Allen. 375 pages. $5.

How should one read the Bible? To be taught, the moral and dogmatic approach? Or for aesthetic appreciation, the literary approach? Francis Thompson, quoted in this anthology, said, in support of the latter approach, if one reads the Bible appreciatively he *will* be taught.

The editor of this work is concerned that the Bible be read as literature. It is literature, with much in common with other literature, at least in the varied forms it employs. Moreover, it is superior literature in its scope, its agelessness and its delineation of the divine.

The materials and arrangement in this volume are a bit strange. There are two main divisions, "The Scholar's Bible" with eleven so-called essays and "The Reader's Bible" with twenty. These divisional headings actually mean historical background in the one instance and literary appreciation in the other. Then there is a sort of summing-up article by C. S. Lewis.

The authors included range from the sixteenth to the twentieth centuries, Milton, Herder, Goethe, Tolstoi, Walt Whitman, Thomas Mann, William Lyon Phelps, William Oesterley, Theodore Robinson, G. Ernest Wright among others. There is an evident attempt to include not only the literary but the historical and archaeological.

The main features are these: the development of the literary appreciation of the Bible from the lack of such interest in the sixteenth and seventeenth centuries when, for instance, some believed that poetry was the profane language of the Devil, through the Romantic period with its exuberant aestheticism and on through the naturalism of the nineteenth century; the preference of literary enthusiasts for the Old Testament rather than the New; the superior literary quality of the Authorized Version; the conflict of opinion as to the extent of influence of any version of the Bible on writers and speakers.

How many will read the Bible as literature? Perhaps C. S. Lewis is near the truth when he says, "I cannot help suspecting, if I may make an Irish bull, that those who read the Bible as *literature* do not *read* the Bible." They then who are interested in reading the Bible for its *truth* may, through this anthology, come to a greater appreciation of its beauty as well.

WILLIAM C. WALTEMYER
Gettysburg, Pa.

MINISTERS TODAY

The Purpose and Work of the Ministry. By Gabriel J. Fackre. Christian Education Press. 141 pages. $2.50.

Today's pastor, the author points out, no longer fills just "the traditional role of sermon maker, liturgist, marryer, and buryer, He is also counselor, educator, organizer, and administrator." Within the complexity of these functions, and he is expected to be an expert in each, lies the grave risk of frustration and the questioning of the purpose of the Christian ministry.

To this mood, with a wealth of illustration, Pastor Fackre addresses his words, and every pastor—and mission pastors in particular—can take heart. Skillfully developing his theme through the analogy of the river as the "flowing road" of time over which pours the ceaseless tide of humanity, the author sets the Christian church as a boat in that river, and the pastor as its leading oarsman who must skillfully keep it from foundering in unknown currents and treacherous rapids.

Since the work of the pastor is in the midst of this flowing humanity, nothing is alien or meaningless as he seeks to bring people into the boat (church), not even the seemingly unrelated equipment he must work with: the "Volkswagen, mimeograph, tape recorder, chain saw, portable TV, volley

ball and sleeping bag." He sees them all for what they are, tools that enable him to gather "all those who respond to his ministry, into the vessel of holy togetherness which moves at the stroke of the oar toward the kingdom that lies ahead as the goal of the shared pilgrimage."

Little Rock, Ark. CLARENCE W. RHODA

EDUCATING A CHRISTIAN

Love or Constraint? By Marc Oraison. P. J. Kenedy & Sons. 172 pages. $3.75.

Translated from the French and issued under the *imprimatur* of Francis Cardinal Spellman this book is a study of some psychological aspects of religious education. The author, both a doctor of theology and a doctor of medicine at present doing pastoral work at the Church of the Trinity in Paris, treats his subject as a priest-physician.

The basic assumption of the book is that an authentic religious consciousness and sensibility is chiefly dependent on careful and enlightened training in childhood. He traces the psychological evolution of a person and shows how proper religious education adapted to each stage of the person's development will bring about a mature Christian personality.

Trained in medicine, he makes use of the commonly accepted findings of modern psychology as tools to be used under the control and with the understanding of a Christian philosophy of life. He is seeking to develop a religious education that is both good psychology and good Roman Catholicism.

His Roman Catholicism is enlightened, not reactionary. He advocates salvation by grace through faith, which he calls the religious attitude, and decries legalistic living, which he calls a moralistic attitude. He sees true religion as a relation to a Person who redeems and not to an objective Law which demands. This outlook explains the title.

The author is critical of much popular education in the Roman Catholic Church which he feels is bad psychology and poor Catholicism, the emotional cult of Mary making her a protective mother, seeing the church as only an administrative organization to be obeyed, the neglect of Scriptures, unwholesome sex instruction.

Since it is addressed primarily to Roman Catholics and since it presupposes an acquaintance with psychological terms, the book is not suggested for purchase by the average church school teacher or parent. Pastors or directors of religious education will find it a book offering useful suggestions in an indirect way.

Silverdale, Pa. LUTHER F. SCHLENKER

BOOK BREVITIES

Thirty Years with the Silent Billion. By Frank C. Laubach. Revell. 383 pages. $3.95.

Dr. Laubach has become a legend in his own lifetime due to his crusade to teach a billion people to read. He told his own story through 1945 in *The Silent Billions Speak,* which forms the first eight chapters of this new book. In 32 additional chapters he brings the story up to date. His picture-language method of teaching reading by phonetic charts has been the starting point for a new phase of missionary enterprise. This book is the wide-ranging, ardent story of a great Christian.

The Spirit's Pilgrimage. By Madeleine Slade. Coward-McCann. 318 pages. $5.75.

Gandhi is only a few steps short of divine in the recollections of innumerable people of India (and elsewhere). Miss Slade was his "enigmatical Veronica." She left her comfortable way of life in England to become Gandhi's humble disciple, serving him in silent simplicity for 23 years. This is her own story from her girlhood in England to Gandhi's death in 1948, with a few brief chapters about events afterward. It is a plain, nonmystical narrative, important to any student of Gandhi, but most of all a record of a remarkable spiritual pilgrimage.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

ULCA . . .

Dr. Steimle Back on Air

DR. EDMUND A. STEIMLE, one of Protestantism's most widely listened to radio speakers, returns April 3 to the NBC-radio network series "Art of Living."

"Ready for a change?" will be the subject of his first sermon in a 13-week series to be heard Sunday mornings on the NBC-radio network during April, May and June.

Subsequent sermon topics will be "God's Surprises," to be aired Palm Sunday, April 10; "Thine Is the Kingdom," broadcast Easter Sunday, April 17, and "No Proxies," which is to be presented April 24.

Dr. Steimle, professor of homiletics at Philadelphia Lutheran Seminary, is making his third annual spring appearance on "Art of Living." Again, he succeeds Dr. Norman Vincent Peale, of Marble Collegiate (Reformed) Church, New York City, who is the regular speaker on "Art of Living" during Sundays of October through March.

Since his radio debut in 1955 on "The Protestant Hour," Dr. Steimle has attracted increasingly large segments of the radio-listening public. Broadcasting industry spokesmen have called his unique ability to communicate with single listeners "a God-given talent" so necessary in contemporary radio.

"He talks with the listener," one veteran radio industry man said recently. "He doesn't try to talk to an audience of millions. The listener senses this and, as a result, Dr. Steimle 'gets through' far more effectively."

Another veteran broadcaster has called Dr. Steimle "the freshest voice in American Protestantism." Listener response, in the thousands of letters which have resulted from his appearances on CBS-radio's "Church of the Air," "National Radio Pulpit," on NBC-radio, and "The Protestant Hour," heard over a 350-station network and the U.S. Armed Forces world-wide radio network, testify to his effective Christian witness.

"Art of Living" is a year-round 15-minute radio series produced co-operatively by the National Broadcasting Co., the Broadcasting and Film Commission of the National Council of Churches of Christ in the U.S.A., and the Department of Press, Radio and Television of the United Lutheran Church in America.

DR. EDMUND A. STEIMLE

New Mission for Hawaii

THE UNITED LUTHERAN CHURCH will begin development of its sixth mission congregation in Hawaii in April, it was announced by Dr. Donald L. Houser, executive secretary of the Board of American Missions.

Dr. Houser said the Rev. Thomas C. Cooper, now pastor of Advent Church, Pittsburgh, will start work next month at Aiea on the island of Oahu. The new mission will be located near Tripler Hospital.

Mission congregations at Pearl Harbor and Kailua, both on Oahu, are now erecting church buildings. Both congregations will move into their permanent quarters this summer, Dr. Houser said.

ULC mission work in Hawaii started during World War II. The Pearl Harbor congregation, which primarily serves military personnel, was started in 1950.

Dr. Houser said the church now has congregations in 47 of the 50 states, including Alaska. This year, he predicted, the BAM

ULCA . . .
will organize 65 new congregations in the U.S., Canada and the Caribbean.

Evangelism for Immigrants

A SPECIAL EVANGELISM program to reach the thousands of Lutherans who annually immigrate to Canada from Europe has been approved by the Board of Social Missions.

Dr. Harold Haas, executive secretary, said the plan is for staff members to go into the urban areas where immigrants are living, locate the immigrants, conduct evangelism missions and seek to integrate them into established Lutheran congregations.

The program, expected to get underway in April, is experimental. Dr. Haas said $10,000 has been allocated for the first year.

Statistics prepared by Canadian World Relief indicate that more than 100,000 Lutheran immigrants have come to Canada since the end of World War II.

Weaver Going to Geneva

THE REV. J. BRUCE WEAVER, director of evangelism in the Board of Social Missions, will attend a conference on evangelism sponsored by the World Council of Churches in Geneva, Switzerland, July 6-11.

Issues to be considered by delegates from five continents include: The relationship between revival within the church and the communication of the gospel to the outsider; the relationship between the evangelistic movement and the institutional life in the churches; and the church as a communi holding together in one fellowship perso of different theological convictions and gift

Leaguers Will Visit Europe

LUTHER LEAGUE OF AMERICA has selecte thirteen members to participate in the 196 Lutheran Youth Exchange this summe They will join five groups visiting Finlan Norway, Sweden, Denmark, Holland, Au tria and Germany.

Dr. F. Leslie Conrad, Jr., league execu tive secretary, said ULCA was allotted thi teen representatives to the exchange spor sored by the Lutheran World Federatio They will leave early in June.

Luther Leaguers selected were: Robert Menges, LLA president, of Menges Mill Pa.; Roger D. Grothen, Fremont, Neb Frederick Reisz, Jr., Gettysburg, Pa Thomas E. Ridenhour, Davidson, N. C Raymond A. Roesel, Augusta, Ga.; Jame W. Sheldon, Minneapolis, Minn.; Paul H Zieger, Allentown, Pa.; Janet Cruze, Knox ville, Tenn.; Elizabeth Herion, Hickory N. C.; Barbara L. Mann, Durham, N. C. Judith L. McWilliams, Dayton, O.; E. An Schulz, Gettysburg, Pa.; and Vivian M Smith, Carthage, Ill.

The exchange program will last seve weeks. The delegates will visit congrega tional youth groups and youth conferenc camps, and will attend the 12-day Europea Ecumenical Youth Conference in Lausanne Switzerland, July 13-24.

Dr. Fiedler Retires

Dr. Fred J. Fiedler (center), o Board of Foreign Missions, ac knowledges tributes at dinner hon oring him on his retirement Seated are Dr. Ralph W. Loew board president; Mrs. Fiedler Mrs. Loew, and Dr. Floyd Shack lock, World Council executive

Stewardship Leaders to Emphasize Personal Response

By PAUL VALENTINER

NEW YORK—Prevention of a lag in the church member's personal response in the face of the coming merger with three other Lutheran bodies occupied the attention of stewardship secretaries from 31 of the 32 ULCA synods, Feb. 22-23.

Meeting for two days at the Hotel Warwick, more than 70 stewardship leaders were warned that because some boards and agencies must necessarily hold up long-range plans due to the coming merger, membership across the continent may feel that the church is only marking time in these next few years.

Emphasizing that the church does well when it leads its members to their capable responsibility, Dr. Franklin Clark Fry urged every effort to "keep the church moving forward with increasing vigor."

Dr. Donald Houser, executive secretary of the Board of American Missions, and Dr. Ralph W. Loew, president of the Board of Foreign Missions, both outlined plans they were unable to execute and cutbacks forced upon them by the lack of surplus funds in the 1958 and '59 budgets.

From afar: Victor Rodriguez, Puerto Rico; Norman Berner, Ontario; F. E. Schott, California; Bert Zemke, Saskatchewan

LeRoy Breneman with Dr. Martin E. Carlson

A more personal approach coupled with renewed vigor was urged by Dr. Loew. "The hinges are off the old doors and our stewardship must be imaginative and intelligent enough to express the Christian faith," he said.

There would be no decline in personal response "if only our people could see our church leaders on the various boards and agencies discuss the things that could be done if they had the funds and agonize over the lack of them," LeRoy B. Breneman, Lutheran Laymen's Movement president, told delegates.

Outlining plans for the current year, Dr. Henry Endress, ULCA stewardship secre-

tary, indicated that the emphasis in printed materials will be upon persons. "They will relate the offerings from you to the man, woman, and child who hears the Gospel message of God's love in Christ," he said.

Dr. Endress announced participation in the production of another feature motion picture, on the scale of the *Martin Luther* film, for theatrical release. The picture, as yet unnamed, depicts the Christian witness of a pastor and his congregation in an atheistic, Communist society. He said filming is scheduled for a West German location early this summer.

Attending the annual stewardship conference for the first time and participating in the program were representatives from the other merging Lutheran bodies. On Feb. 24 these stewardship leaders met in an all-day planning session with the ULCA staff.

Two Parsonages Dedicated By Lancaster Congregation

By HERBERT A. BOSCH

BUFFALO—The dedication of a parsonage is always an event in the life of any congregation. The dedication of two such dwellings for pastor and assistant pastor becomes a signal occasion.

This occurred late in February, when St. John's Church in suburban Lancaster dedicated two homes and held an open house attended by some 400 persons. The old parsonage adjacent to the church was demolished to make room for the new homes, built of light brick in the modified ranch type, and valued at $45,000. The Rev. Edward G. Goetz is pastor; the Rev. Peter R. Suarez is assistant pastor.

ANNUAL REPORT of the Lutheran Church Home for the Aged revealed progress in many departments, including the beginning of a non-resident program under leadership of the Rev. Robert L. Koehler, Jr.

The board of directors elected as president, Mr. Raymond E. Walther, of St. John's, Gardenville.

A Lift for Lent

FOR THE TENTH successive year, churchgoers in Buffalo are getting a Lenten lift from the Niagara Frontier Transit Company. Every Sunday in Lent from 5 A.M. to 2 P.M. all bus rides to and from church are free.

Instead of paying a fare, the church goer merely tells the operator: "Going to church," or, "Coming from church." Tabulation shows that last year a total of 153,361 free rides were provided during Lent.

PASTORS FROM both sides of the Niagara River attended the pre-Lenten retreat of the Pastors' Association held at Holy Trinity Church. Dr. Jacob W. Heikkinen, of Gettysburg Seminary, presented a series of three papers on "Studies in overcoming the contemporary dimness of vision of the Cross."

Retiring Pastors Honored

THREE PASTORS were honored at a luncheon upon their retirement from the active ministry. They were Dr. Arthur H. Schmoyer of Zion Church, Niagara Falls; the Rev. Ivan L. Lange, First Church, Lockport; and the Rev. Martin J. Hoeppner, St. John's, Amherst.

HOLY TRINITY CHURCH, Dr. Loew and the Rev. Matthew L. Winters, pastors, was host to a hymn festival on Feb. 21. The combined choral groups of Westminster Presbyterian Church, St. Paul's Cathedral (Episcopal), and Holy Trinity presented a program of sacred music. A hymn-cantata based on "Where Cross the Crowded Ways of Life" was composed for the occasion by Dr. Leslie Bassett.

THE REV. ALEXANDER G. GUBA, formerly of Dolgeville, has begun his work at St. Timothy's Church, Grand Island. The Rev. Eugene H. Roth has become pastor of Trinity Church, East Amherst, where a relocation project is underway. Pastor Theodore A. Schrader has resigned at Church of the Redeemer to become pastor at Trinity Church, Rochester.

St. Luke's congregation, organized at Levittown, had largest charter roll in synod history

NEW JERSEY

Levittown Mission Organized with 190 Charter Members

By RALPH I. SHOCKEY

TRENTON—St. Luke's mission, Levittown, set a new charter membership record in the New Jersey Synod by receiving 190 at the organizational service, Feb. 28. Within seven months, the BAM developer, the Rev. Harry E. Smyser, was able to establish the mission in the new 16,000-home community under development.

St. Luke's is the 149th congregation on the synodical roster and promises to be one of the largest. Plans call for construction of the first unit within the next several months.

Said Dr. Edwin H. Knudten, synod president: "This is a miracle of God's grace all over again. God has taken hold of you; you are now God's co-laborers."

Others participating in the service were the Rev. Howard A. Lenhardt, mission supervisor; the Rev. William Laird, president of the Southern Conference, and Pastor Smyser.

Synod Plans 10th Anniversary

ELABORATE PLANS for the celebration of the tenth anniversary of synod are being made. An outstanding event will be the synod-wide rally, May 23 at 8 P.M., Music Pier, Ocean City, when Dr. Malvin H. Lundeen, president of Augustana Lutheran Church, will speak.

EPIPHANY CHURCH, Camden, is certain of exceeding its Lutheran World Action quota for 1960, due to a recent gift of $1,000 from a member, of which $688 was designated for overseas. Pastor Paul C. Weber said the normal quota is $381.

MISSION WEEK at St. Paul's Church, Teaneck, had the services of a former pastor, Dr. Albert P. Stauderman, associate editor of THE LUTHERAN, during the four-day period. Dr. Stauderman also conducted a two-morning Bible study period.

A new church school building at St. Paul's Church was considered at the congregational meeting. The new addition would provide 35 classrooms, a 400 capacity auditorium, large and small kitchens, library, a sound chamber, and a pastor's study.

Congregation Buys a Bus

ST. JOHN'S CHURCH, Westville, has authorized the purchase of a bus for general congregational use. Pastor Edwin E. Wisser, Jr., believes the availability of a bus for regular and special events should add much to the activities of the parish.

PRO DEO ET PATRIA awards were given to John and David Baumann, members of St. Luke's Church, Dunnellen, recently. . . . Another recipient of the same award was John Borghoff, member of St. John's Church, Fairview.

Seeing off Pastor Monk (center) at airport are Dr. Treusch (left) and Dr. Schwermann

Canadian Refugee Leader On World Inspection Tour

WINNIPEG—The Rev. Clifton L. Monk was bade farewell by representatives of all Canadian Lutherans as he left Winnipeg recently on a two-month 30,000-mile inspection tour of world refugee areas.

Saying good-bye to the executive secretary of Canadian Lutheran World Relief were representatives of CLWR's two sponsoring bodies—Dr. Earl J. Treusch of Winnipeg, executive director of the Canadian Lutheran Council, and Dr. A. Schwermann of Edmonton, president of the Lutheran Church—Canada, the recently organized federation of the three Canadian districts of the Lutheran Church—Missouri Synod.

Leaving on Canadian Pacific Airlines new jet prop Britannia, Mr. Monk was to visit Lutheran refugee officials in Seoul, Korea; Hong Kong; Formosa; Calcutta, India; Jerusalem, Jordan; Vienna, Austria; and Geneva, Switzerland.

The purpose of the trip is "to give our executive secretary first-hand information as to where our help is needed next year," said CLWR president, Dr. Rex H. Schneider, of Regina.

In 1959, CLWR sent 210,000 pounds of used clothing to refugees in Hong Kong, Germany, and the Near East, and assisted hundreds of new Canadians with transportation loans and many more with counseling.

MICHIGAN

Pastors Hear Van Deusen At University Conference

By RAYMOND A. HEINE

DETROIT — Dr. Robert E. Van Deusen, Washington secretary of the Division of Public Relations of the National Lutheran Council and Washington correspondent for THE LUTHERAN, was the guest speaker and discussion leader at the annual National Lutheran Council Pastors' Conference at the Lutheran Student Center of the University of Michigan, Ann Arbor, on March 14. Dr. Van Deusen spoke on the topic, "The Role of the Churches in American Democracy," at two sessions. Local arrangements were made by Dr. Henry Yoder, pastor at the Lutheran Student Center, and by the Lutheran Student Foundation.

ZION LUTHERAN CHURCH, Ironwood, Michigan, became the 60th congregation officially to join the Michigan Synod, when necessary changes were made in the constitution and by-laws at the annual congregational meeting. This is the first congregation of the Michigan Synod in the upper peninsula of Michigan.

Work Started in Mason

MASON is the only city of its size in Michigan without a Lutheran church. The Rev. Lawrence E. Martin has accepted a call from the Board of American Missions to develop a new congregation in this community. A parsonage has already been purchased and negotiations are under way for a church site.

PRINCE OF PEACE CHURCH, Dearborn, held

Newly occupied first unit of Prince of Peace Church, Dearborn, seats 200 at worship services

first worship service in the new church edifice on Feb. 28. The Rev. Michael Furney, of Minneapolis, who was the mission developer five years ago, preached.

This first unit will provide seating for 200 for worship, and overflow seating for 70. The pastor is the Rev. William A. Diehl, who has served the congregation since its organization.

RESURRECTION CHURCH, the Rev. J. Howard Laughner, pastor, and the Rev. Robert Zoeller, assistant pastor, has voted to raise funds for building a new church adjacent to the present building. The space now used for worship will be adapted for religious education.

THE REV. JAMES R. LING has begun his pastorate at Bethlehem Church, Mount Clemens. Pastor Ling came from Louisville, Ky., where he served as chairman of the promotion committee of synod and as correspondent for THE LUTHERAN.

Visitations Precede Lent

AMONG CONGREGATIONS in Michigan which conducted every-member visitations, calling members to renew or deepen their spiritual life through worship, self-denial, and winning others for Christ during the Lenten season, were Immanuel Church, Jackson; Faith Church, Grand Rapids; and Christ Church, Monroe.

CHURCH SITES have been purchased and charter membership rolls are growing steadily in several communities approaching organization day. Missions at Pontiac, Trenton, and Erin Township, under the leadership of Pastors Ivan Ross, Franklin Jones, and Kamal Hanna, respectively, are looking forward to becoming organized congregations in the near future.

SLOVAK ZION SYNOD

Dr. Martin Luther Church Celebrates 50th Birthday

CLEVELAND, OHIO — Dr. Martin Luther Evangelical Lutheran Church, Brooklyn (Cleveland), celebrated its 50th anniversary on March 6. The Rev. Jan Kovacik, of Lansford, Pa., preached at the Slovak service, and the Rev. John Kalny, of Riverside, Ill., at the English service. An anniversary banquet was held at 1 P.M.

The entire year of 1960 will be observed as anniversary year, and the congregation will seek to raise $50,000 for debt reduction.

Three of the founders of the congregation are still living. They are John Zvara, Gustav Klimo and John Stibran. John Klamer, one of the founders, and president of the congregation for 23 years, died last month.

Dr. John Body, living in retirement in Long Beach, Calif., was pastor from 1913 to 1915. Pastor Emeritus Matthew F. Benko served from 1929 through 1959. The present pastor is the Rev. Vladimir Hibian.

Miss Sonia Lind (right), secretary in Dr. F. Eppling Reinartz's office, tells group of her work

Council Studies Changing Role of Women Church Worker

THE TENTH COUNCIL OF WOMEN in full-time church service met Feb. 27 at the Philadelphia Deaconess House. Attending were 125 women serving as social workers, parish workers, institutional workers, nurses, teachers, and secretaries in board, auxiliary, synod and agency offices of the United Lutheran Church in the northeastern states.

Opening worship was led by Miss Ethel Dentzer, former missionary to India now serving as secretary for education in the United Lutheran Church Women.

Miss Inez Seagle, professor of Bible and sociology at Lenoir Rhyne College, spoke on "The Changing Role of Women Today." A panel discussion on "The Changing Ro of Women Church Workers" was mo erated by Dr. Mildred Winston, of the Boa of Higher Education. Members of the cou cil, representing various church occupation participated.

Sister Betty Amstutz spoke of the soci worker, Miss Helen Evans, the missionar Sister Margaret Fry, the nurse; Miss Soni Lind, the secretary; Miss Dorothy Marpl the teacher and counselor; Miss Berth Weber, the parish worker. Sister Bernic Pantel, recently returned from three month in Germany, pointed up the changing ro of women church workers in that countr

Pastor Installed

Dr. Robert W. Koons (center) wa installed Feb. 22 as the pastor o Christ Church, Gettysburg. Centra Pennsylvania Synod president, D Dwight F. Putman (left), performe the act of installation. Dr. M. F Hamsher (right) was the liturgis

Christ Church, Johnstown, Dedicates Modern Building

JOHNSTOWN—Christ Church dedicated its new building on Jan. 24. Dr. Martin L. Tozer officiated at the service. The new building, modern in design, built at a cost of $130,000, provides ample room for worship (*photo at right*).

The congregation has been using a converted mansion since 1943. They will continue to use this for religious educational purposes, though they hope eventually to raze this and build a new education unit as well as a small chapel. The Rev. Park L. Wagenbach is the pastor.

Others who participated in the special services included Dr. Dwight F. Putman, the Rev. Leonard E. Shertzer, and the Rev. Robert G. Sander.

Erie Leaguers Attend Ash Wednesday Retreat and Forum

Fellowship of 345 young people assembled for breakfast in parish hall of St. John's, Erie

ERIE, PA.—More than 300 members of Luther Leagues in the Erie Conference attended the annual Ash Wednesday retreat and forum held in the new parish center of St. John's Church.

The retreat was started nine years ago by Pastor Clair O. Dufford of St. John's as a parish program. This year it was expanded to include all the Luther Leagues of Erie.

The day started with Holy Communion, followed by breakfast in the parish hall. Classes were conducted by a faculty of twelve local pastors from 10 to 12:30, then luncheon was served.

Another class was held from 1:10 to 2 P.M., followed by a question box forum from 2 to 3 P.M. The sessions closed with a brief devotional period.

PA.: NORRISTOWN

New Life Mission Held At St. Paul's in Telford

By WILLIAM C. ROEGER

NORRISTOWN—St. Paul's Church, Telford, held a highly successful New Life Mission for evangelism with the Rev. Peter Dexnis, Bethlehem, as guest missioner. Services were held for four consecutive evenings, with excellent attendance and participation.

St. Paul's is also expanding physically, with plans to build a parish hall and church school building to cost a minimum of $125,000. A financial drive has met with success. An example: three little girls of the church school turned over a lunch pail weighing 44 pounds and containing more than $50 in pennies they saved for their new Sunday school building.

Telford Home Plans Accepted

BOARD OF DIRECTORS of the new Lutheran Home at Telford, Pennsylvania, accepted the architect's drawings for the new building, which will contain 42 units, including an infirmary wing of 12 units. Ground-breaking will be held in May for this newest home for the aged.

ST. PETER'S CHURCH, Hilltown, a union congregation, is completing additions to its educational facilities. Recently dedicated at St. Peter's was a Schulmerich carillon.

TRAPPE DISTRICT of the United Lutheran Church Men held a rally at Grace Church, Royersford. Only seven of the 28 congregations in the district have congregational ULCM groups, and an intensive campaign is underway in the district to have each congregation represented.

Parish Holds Home Mission Day

GRACE CHURCH, Pottstown, held a parish "American Missions Day" with Synodical Home Mission Director Orval C. Hartman preaching at the morning services.

In the afternoon a parish mission study was held. Director Hartman, soon to become the ULCA secretary for Urban Chur Work, discussed the center city church; t Rev. James H. Austin, pastor of a near mission at Audubon, discussed the suburb church; and Dr. Roy L. Winters, synodic director of rural church activities, talk about the rural church.

TRAPPE DISTRICT LUTHER LEAGUE held weekend pre-Lenten retreat at a camp ne Downingtown, and North Penn District L ther League held its annual talent night St. Paul's, Red Hill.

Trinity Church, Fort Washington, w host to an interdenominational "Yout Night" with the Luther League of the churc conducting worship. The director of yout work for the Pennsylvania Baptist conve tion was guest speaker, and a religious fil was shown.

Youth work was also important at O Goshenhoppen Church which recently o ganized a Luther League and junior choir.

DEAN HENRY M. RICHARDS of Muhlenber College addressed the third anniversar meeting of the Pottstown Chapter of th Women's Auxiliary of the college on "Why Liberal Education?" at Emmanuel Church.

DELAWARE

Foundation Renews Drive For $12-a-Year Pledges

By CARL G. SMITH

WILMINGTON, DEL.—The Martin Luthe Foundation, organized to receive gifts an bequests from Delaware Lutherans for pro ects that are too large for individual congre gations, ran into discouraging apathy in it first organized attempt to build up a capita fund.

The foundation proposed that individual and church organizations pledge to keep u building and loan shares in the foundation' name at the rate of $12 a year for 12½ years. It was hoped that 500 shares woul be pledged so that the fund would be $100, 000 in 1972.

When the Feb. 15 deadline arrived, only 5 shares or 19 per cent of the goal had been pledged. The campaign was extended until May 1 and the appeal is being renewed.

The foundation's first goal is to provide a full- or part-time social worker to carry out work with children and domestic relations problems involving Lutherans in Delaware, and handle placements for adoption and foster homes.

A longer-range goal is to provide a Lutheran camp and possibly an old people's home in Delaware.

Ten United Lutheran and four Missouri Synod congregations are participating in the foundation, incorporated in 1958.

St. Philip's Church Nearly Ready

PASTOR ROBERT E. GROCHAU will stand in the pulpit of his own church's building this month for the first time in more than five years of ministry.

In 1954 he became a student mission developer in the southwestern suburbs of Wilmington. Upon graduation in 1955 he became pastor of the mission, then named St. Philip's Church. Services were held in a public school, then in an armory, and for the last two years in the gym and school of a Seventh-Day Adventist church.

Now only some interior furnishing and the paving of the parking lot remain to be done before the first unit is ready.

Two services each Sunday will be necessary. The nave seats 168, but attendance has been averaging 200. Confirmed membership is 300.

A $20,000 building fund drive is under way. Individual pledges totaling that amount must be substituted for the council's pledge before the church can be dedicated.

Two other missions in Delaware are conducting capital fund drives in March or April—Good Shepherd north of Wilmington for $33,000 in one year, and Reformation in Milford for $22,340 in two years. Both hope to start construction this year.

ZION CHURCH, which is in the path of a freeway, may abandon its 62-year-old brick church next fall and worship in rented quarters until its new church is completed, probably early in 1962.

The early move would save nearly $700 a month interest. Meanwhile, the congregation has retained Harold E. Wagoner, of Philadelphia, as architect for its new church and W. Ellis Preston, of Wilmington, as architect for the neighborhood house which it will build this summer near the present church site.

VIRGINIA

18 Roanoke Congregations Join in Evangelism Mission

By MARSHALL F. MAUNEY

ROANOKE—Eighteen congregations of the Roanoke Conference participated in an Evangelism Mission Feb. 21 to 26. Directed by the Rev. V. A. Moyer, Jr., assistant to the president of synod, the event brought missioners from four states.

These included Dr. Robert P. Roth of Columbia, S. C., and Dr. John R. Brokhoff of Charlotte, N. C., who lectured to pastors. Dr. F. Eppling Reinartz was the speaker for the closing rally held at Roanoke College.

MRS. MOSER

MRS. CARL L. MOSER, president of the Shenandoah Conference ULCW, was elected president of the Virginia Council of United Church Women at its annual meeting in Richmond last month. Long active in Lutheran and interdenominational women's work, Mrs. Moser now lives in Manassas, Va. Other Lutheran leaders of the council include Mrs. W. C. Ayers (St. Mark's, Roanoke), western area chairman; Mrs. F. J. Eckert (First English, Richmond), spiritual life chairman; Mrs. F. O. Mosely (Luther Memorial, Blacksburg), corresponding secretary, and Mrs. W. M. Smith (First English, Richmond), press chairman.

VIRGINIA . . .

Men of Our Savior Church, Warrenton, breaking groun

OUR SAVIOR, Warrenton, broke ground on Jan. 10 for a first unit building which will house a chapel, Sunday school assembly and social area, choir room, pastor's study and utility and mechanical room. All the members of the congregation participated in "turning the earth."

JULIAN L. LINGLE of Charlottesville was selected "The Outstanding Young Man of 1959" in Charlottesville and Albemarle County and given the Distinguished Service Award by the Junior Chamber of Commerce. He is treasurer of the congregation and assistant superintendent of the Sunday school at St. Mark's Church, Charlottesville. Mr. Lingle had just previously served on the church council and completed the maximum of five years as superintendent of the Sunday school.

EPIPHANY CHURCH, Richmond, broke ground on Feb. 7 for a new first unit. Costing approximately $150,000, the conte porary building will provide a nave seat 230 (to be expanded later to 330). Part pants in the service included Governor Mrs. J. Lindsay Almond, Jr., who are m bers of the congregation. The Rev. Rob R. Sala is pastor.

Pastor Sala, Gov. Almond and congregation president Wiedemann at Richmond ceremony

North Chattanooga Mission Starts

THE PROPOSED North Chattanooga M sion, being developed by the Rev. D. Heglar, held its first service on March Church of the Ascension, in Chattanoo has been instrumental in the developme and has an unusual arrangement with mission.

All offerings, both of the mission and cension, are going into the treasury of cension and all expenses, current and ben olent, are being met from the comm treasury. Capital expenditures of b groups are being charged to the share assets each will receive when the mission organized and the assets are divided.

The Church of the Ascension has sold building, and the former parsonage, and th has a cash balance in addition to two de free sites, one for Ascension and one f the mission.

DR. GEORGE W. FORELL, professor systematic theology at Chicago Luther Seminary, conducted a seminar on "Ethi and the Modern World" at Grace Churc Oak Ridge, Tenn., on March 5 and 6. T seminars are an annual event at Grace.

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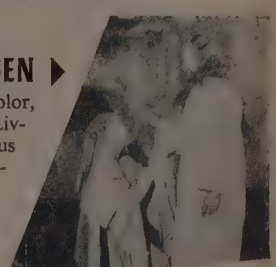

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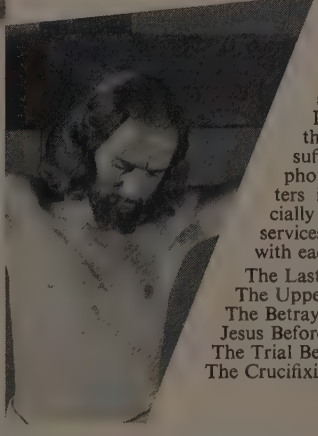

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Many Services Cancelled On Stormy Ash Wednesday

By WYNNE C. BOLIEK

COLUMBIA — The postman's motto — "neither rain, sleet, snow . . ." would not apply to many church members in South Carolina on Ash Wednesday. The western, or Piedmont, area was brought almost to a standstill by the storm. Sleet and snow covered many counties within a few hours. Roads became difficult and dangerous, almost impassable, with two to ten inches. Public schools in several counties were closed.

The three Lutheran churches in Greenville cancelled Ash Wednesday services. Churches of other faiths called off prayer meetings and other programs. Although the weather bureau warned of the possibility, many people did not take it seriously and were caught unprepared. All this in the "sunny" South.

THREE LUTHERAN GROUPS in Spartanburg held their first leadership training school in late January and early February—St. John's, Nativity and Holy Communion (a new mission group not yet organized). The Rev. Vernon Frick, pastor of Nativity, served as dean.

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Synod Church Men Meet

LUTHERAN MEN of the synod heard th Rev. Robert E. Lee of Atlanta call for e forts toward achieving world peace at th annual banquet attended by several hundre

The convention was held Feb. 12 in Trin ity Church, Greenville. Carl F. W. Ficke of Aiken, was elected president. The loa fund for missions was in excess of $9,00 for 1959. This was distributed to a numbe of mission groups in amounts of from $50 to $1,200.

NEW PARISH BUILDING of Mt. Tabo Church, West Columbia, was set apart fo religious use in a special service of blessin on Feb. 7. Dr. Karl W. Kinard, synod presi dent, preached. The Rev. Dermont F Swicegood is pastor.

HOLY COMMUNION mission, Spartanburg has approved a new church site on the Reids ville Road. The Rev. Luther Jeffcoat is th developer.

TWO COLLEGE CHOIRS are making appear ances in South Carolina. The Wagner Col lege Choir from Staten Island was in Colum bia. The Lenoir Rhyne College Choir, Hick ory, N. C., comes to Charleston in April.

The Southern Seminary Choir returne recently from a tour in Georgia, Florida Virginia, North and South Carolina.

THE REV. CURTIS E. DERRICK, pastor o St. Luke's Church, Florence, has bee chosen as permanent moderator for a ne TV program each week on WBTW-TV Florence. Thirty minutes each Sunday af ternoon are given to the program entitled "Talk Back." Vital personal issues are pre sented in a 15-minute film, followed by live panel discussion.

"SEMINARY DAY" was observed on Marc 4-5. Young men and women came to tak a closer look at the Southern Seminary i Columbia. The purpose was to help thos interested to reach a decision about trainin for the gospel ministry.

THE REV. CHARLES W. EASLEY, of Lexing ton, has been named the new editor of th *South Carolina Lutheran*. He succeeds th Rev. Paul G. McCullough, of Lexington.

NORTH CAROLINA

Synod Plans to Build New Headquarters in Salisbury

By FRANK K. EFIRD

SALISBURY — The North Carolina Synod will build new headquarters in Salisbury. The synod's executive committee authorized the purchase of an eight to ten acre site costing $2,250 per acre on the edge of the city near Interstate Highway 85.

Plans are to construct a building with adequate room for offices and committee meetings, costing from $100,000 to $150,000.

Synod Stewardship Analyzed

STEWARDSHIP ANALYSIS of the synod's congregations in 1959, by Dr. E. L. Misenheimer, Jr., revealed the following: Each synodical congregation was assigned for benevolence $18.30 per communing member. Forty congregations gave above this, 56 gave exactly $18.30, and 85 congregations gave less.

The study showed that the larger the congregation, the greater possibility it will pay its benevolence in full. Of 56 congregations with less than 100 communing members, 17 gave their minimum assignment or more. Of 51 congregations with 100-200 members, 21 gave in full; of 38 with 200-300, 29; of 14 from 300-400, 12; of 11 with 400-500, 8; of 9 with 500-600, 7; of 2 over 600 both gave in full.

Location of congregations in relation to giving showed city churches are more likely to give their total benevolence: of 18 missions, 11 gave in full; of 75 rural churches, 28 gave in full; of 31 village churches, 18; of 13 suburban churches, 7; of 44 city churches, 32.

THE SYNOD will add an extra day to its convention to hear a report of a committee on organizational structure. The convention is scheduled May 1-5 at Holy Trinity Church, Hickory. Dr. Ralph Tabor, Balti-

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NORTH CAROLINA . . .

more, Md., will be the ULCA representative.

THE REV. ROBERT J. MARSHALL of Chicago Seminary, delivered the "Faith a Life Lectures" at Lenoir Rhyne, Feb. 7

Churches Urge Equality

TWO NORTH CAROLINA church grou have made statements about the protest de onstrations of Negro students at chain sto lunch counters in the state. The Commit of Human Relations of the North Caroli Council of Churches endorsed "equality" Negroes at lunch counters serving whit It commended "our Negro citizens for th self-restraint under provocation" and plored "any recourse to violence."

In Raleigh, 36 white and 13 Negro mi isters issued a joint statement: "We ur that steps be taken which give opportuni and service to persons as persons in all co munity relationships such as worship, ed cation, business, and employment, regardle of race.

"The issue of discriminatory service lunch counters is only a symbol of the ma problems which need to be faced open and frankly."

In Charlotte, when a Negro congregatio University Park Baptist Church, could n get a commercial loan of $60,000 to bui a church, Myers Park Baptist Church, white congregation, made the loan.

When 1,200 students at the Universi of North Carolina were asked last sprin about permitting Negroes to eat at the re taurants and attend theaters in Chapel Hil 69.1 per cent were in favor of equal priv leges, 67 per cent were willing to sign a p tition stating this, and only 13.7 per ce were opposed in any way to such equalit

Notice of Meeting

The Court of Adjudication and Interpretatio of the United Lutheran Church in America w meet at 10 A.M. on March 31 in Church Hous 231 Madison Avenue, New York. The convene is Robbin B. Wolf, of Pittsburgh. Matters o the calendar are interpretation of Article XII Section 4 of the constitution (Recall or di missal of ULCA officers), adoption of rules procedure, and election of officers.

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Sunday School: 9:30-noon
The Worship Service: 11:00 A.M.
Polish Worship: 9 A.M. Spanish Worship: 3 P.M.
Rev. Fred P. Eckhardt, Pastor

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St. Peter's
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33rd to 34th Avenue
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Worship
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—CHANGES OF PASTORATE—

ILLINOIS

ICKSON, PAUL E. From synod secretary for parish education. To First Church, Decatur.

MARYLAND

ASPAR, THEODORE R. From St. John's Church, Middletown, N. Y. To Hope Church, College Park.

PENNSYLVANIA MINISTERIUM

MMEL, ELWOOD O. From St. John's Church, Auburn, Pa. To Horsham, mission developer.

PITTSBURGH

ULL, ROBERT LEE. From Trinity Church, Latrobe, assistant pastor. To Ken Mar-Forest Grove area, mission developer.

OTH, JOHN W. From Grace Church, Leechburg, and Bethel Church, Hyde Park, Pa. To St. Mark's Church, Arona, and St. Paul's Church, New Stanton.

AGNER, L. ARTHUR. From Trinity Church, Meadville. To St. Luke's Church, Millvale, Pittsburgh.

VIRGINIA

SSERMAN, ELMER E. To Trinity Church, Newport News.

WARTBURG

HUBERT, PAUL W. From Norway Grove Church, De Forest, Wis. To Martin Luther Church, Chicago.

—DECEASED—

MRS. REBECCA ALICE ROMIG, oldest nsioner of the United Lutheran Church, d Jan. 30 at her home in Liverpool, Pa. would have been 103 years old Feb. 15. She was the widow of the Rev. Moses S. mig, who died 43 years ago while serving Liverpool Parish in Perry County. She s a member of Trinity Church, Liverpool. Surviving her are a daughter, Mrs. Minnie Shumaker, of Liverpool; a son, Walter Romig, of Philadelphia; ten grandchiln, sixteen great-grandchildren and four at-great-grandchildren.

Funeral service was conducted Feb. 2 by Rev. Theodore Lindquist, Jr., pastor of Trinity Church. Interment was in Liverpool Cemetery.

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IN CONCLUSION

WITH ALL the sources of information available today, you'd think it would be easy to get the actual truth about almost anything. Oddly enough, it isn't easy at all. Rumor and fiction mix with fact just as they must have done in ancient Rome or Jerusalem or Babylon.

Part of the reason may be that we have developed an insatiable appetite for colorful stories. Hollywood reporters fill their gossip columns in the newspapers each day, whether they have facts or only rumors. Radio and television commentators occupy their 15-minute programs with something, even though it may often mean stretching the story.

Another factor that mixes rumor and fact is our faulty human memory. An event that occurred ten years ago may be resurrected in a new form, with the whole merry-go-round of argument spinning all over again.

SOMETHING like that has happened in the current reawakening of the old charges that there are Communists among the clergy. This accusation was run to the ground many years ago, but some people have forgotten and those who like to stir up discord have gleefully stepped on the cat's tail again.

To answer the charge, it is necessary first to find a definition of a Communist and of a clergyman. Presumably a Communist is a member of Russia's ruling party, or one who believes as they do. The term as it is used today has little or nothing to do with actual communism, in which all members of a society would share equally. The practice of real communism would be most upsetting to the rulers in the Kremlin, who thrive on personal power and privilege. Russia's political and economic system is st socialism, governed by a ruling cliq which consists of a few powerful leade Political scientists would call this fo of government an oligarchy. It's far r moved from real communism.

Next, what is a clergyman? In o community of which I know, a wom earns her livelihood by telling fortune One evening a week a spiritualist grou holds a seance at her house, so she ca herself "The Reverend" and lists h home as a "church." You'll find oth examples throughout the country whe untrained leaders have set up tiny co gregations and installed themselves pastors. Most are honest, but some a fakers.

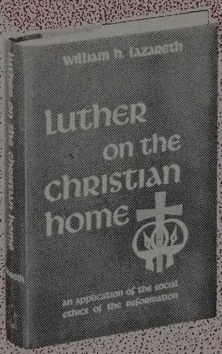
If your definitions are broad enou to take in all such people, you'll no dou include some who have no understandi of true religion or of true freedom. Th are likely to fall into any sort of mi alliance.

WHEN ATTACKS on some of these a extended to smear the National Counc of Churches, which represents most America's major Protestant groups, th become a vicious slander. Ministers all major bodies are under the disciplin of their denomination; if they becon atheists or subversives (and occasional one has) they are properly dealt with.

The churches themselves have a du to study and weigh major social questio such as world peace, in order that th may guide their people. Their findin may not always agree with popular ide or political expediency. The church mu be the conscience of the state, not i wagging tail.

Many cases in our time lend themselv to rumor or half-truth. The biblical i junction always applies: "Take heed ho you hear." —ALBERT P. STAUDERMAN

Luther on the Christian Home



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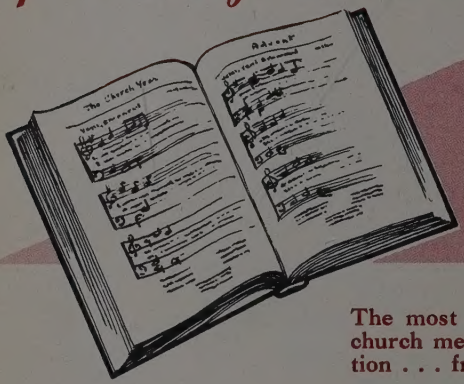

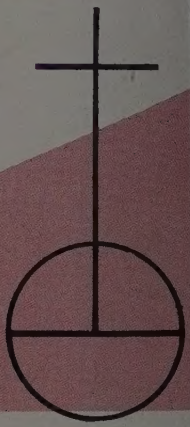

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